

LESSONS ON MORALS

DEWEY

LIBRARY OF CONGRESS.

Chap. BJ571 Copyright No.

Shelf D5

UNITED STATES OF AMERICA.

Lessons on Morals

ARRANGED FOR
GRAMMAR SCHOOLS, HIGH SCHOOLS
AND ACADEMIES

BY

JULIA M. DEWEY

*Author of "How to Teach Manners" and
"Ethics for Home and School"*

COPYRIGHT, 1899, BY HINDS & NOBLE

HINDS & NOBLE, Publishers

4-5-6-12-13-14 COOPER INSTITUTE, NEW YORK CITY

TWO COPIES RECEIVED.

SECOND COPY,

Library of Congress,
Office of the

Oct 5 - 1899

Register of Copyrights.

BJ1571
75

48564

OF INTEREST To You

We have a more thoroughly perfected system and better facilities for furnishing promptly books of all publishers than any other house in the country.

Our business is divided into departments, each under a superintendent, so that every detail is carefully looked after.

We deal only in School and College books, of which we carry an immense stock. We are able to supply at reduced prices any schoolbook published. We issue a complete catalogue of these books, with a classified index. Send for one.

HINDS & NOBLE

4-5-13-14 Cooper Institute, New York City

66187

Oct 12 1899

~~71531~~

~~Nov 4 1899~~

INTRODUCTION

IT is sometimes urged that with the innate impulse to duty and the intuitive idea of obligation, the "unconscious" ethical influences of the schools afford all the moral training that pupils should receive.

If perfect conditions existed, this theory might hold, but in many schools there is not that ideal excellence necessary to make such influences impressive, and it is doubtful if in any school there are not found children who lack the innate impulse and are thus impervious to this kind of moral training.

It is also claimed that the conduct of pupils furnishes abundant opportunities for concrete instruction in duty, and that it should be used for this purpose.

While it may be possible for a discreet and skillful teacher to turn the experiences of school to good account, the personal element involved oftentimes induces harm that overbalances any good accomplished. Moreover, such instruction is haphazard and irregular. Effective moral training does not differ

from the intellectual in that it involves a rational and intelligible order of instruction.

An eminent teacher of ethics says: "The determining of what is one's duty in varying circumstances calls for knowledge, and the fuller one's knowledge, the clearer will be the way of duty. Ignorance is not the mother of virtues."

When children are mature enough to comprehend the more obvious principles of right and wrong as applied to conduct, moral instruction of a somewhat didactic or positive character should have a definite place in the weekly programme of a school. Such instruction should not be given by preaching or exhortation, nor by tedious harangues on duty, but by clear-cut, common-sense conversations and discussions until it becomes clear to the minds of the pupils that moral subjects have a place in a system of knowledge, and that putting this knowledge into practice is essential to happiness in life.

It is said that moral instruction in the school is repugnant to the young. This is not in accordance with the observation of the writer nor with the testimony of hosts of teachers whose opinions have been sought. On the contrary lessons on morals usually excite the lively interest of the pupils, but when they do not, possibly the fault lies with the teacher's methods and manners.

The object of the lessons contained in this volume

for the use of this manual. The material has been presented as informally as possible and it is hoped that each teacher who uses the book will make her presentation of the lessons still less formal. Only one caution is urged: there should be neither too much commendation for concrete illustrations of politeness nor too much condemnation for their omission. Familiarize pupils with the formulae of good manners—find a basis in kindness and unselfishness if possible—and have them memorize maxims and verses and listen to illustrative stories pertaining thereto. Moderately insist upon having example follow precept so far as it can be done in the environment of school, and then, even if these efforts seem unavailing in the present, they will, according to the testimony of hundreds of pupils, bear fruit in the future. Accept a courtesy from a pupil as a matter of course, and if praise is given, let it usually be to the class as a whole rather than to an individual. The worst possible outcome of this study would be too much self-consciousness or priggishness.

THE AUTHOR.

It has been well said that a text-book on Morals should be a collective work to which many minds have contributed. In accordance with this idea, in the preparation of these lessons quotations have been freely introduced whenever anything has been found suited to the purpose. Proverbs, familiar sayings and anecdotes have also been used for their effectiveness in fixing moral truths in the minds of the young.

Thanks are due to Rev. Dr. T. T. Munger for courtesy in allowing the use of passages from *On the Threshold* and *Character Through Inspiration*, also to President William De Witt Hyde for the very material aid received from *Practical Ethics*, and to Messrs. Henry Holt & Co., publishers of the book.

CONTENTS

| LESSON I | | PAGE |
|--|--|------|
| THE STUDY OF MORALS | | 3 |
| LESSON II | | |
| DUTIES TO THE BODY | | 11 |
| LESSON III | | |
| CLEANLINESS | | 21 |
| LESSON IV | | |
| DRESS AND SURROUNDINGS | | 27 |
| LESSON V | | |
| EXERCISE, RECREATION, AND REST | | 35 |
| LESSON VI | | |
| INDUSTRY | | 43 |
| LESSON VII | | |
| ECONOMY | | 55 |
| LESSON VIII | | |
| HONESTY | | 67 |

LESSON IX

PAGE

TRUTHFULNESS 77

LESSON X

TIME 87

LESSON XI

ORDER 97

LESSON XII

COURAGE 105

LESSON XIII

LOVE 121

LESSON XIV

BENEVOLENCE 131

LESSON XV

FORGIVENESS 141

LESSON XVI

KINDNESS I 53

LESSON XVII

KINDNESS TO ANIMALS 165

LESSON XVIII

FRIENDS 173

CONTENTS

ix

LESSON XIX

PAGE

THE HOME 185

LESSON XX

THE SCHOOL 195

LESSON XXI

THE COMMUNITY 207

LESSON XXII

THE STATE 217

LESSON XXIII

SELF CULTURE 231

LESSON XXIV

NATURE 249

LESSON XXV

ART 259

LESSON XXVI

READING 269

The Study of Morals



DUTY, VIRTUES, AND REWARDS

DIFFICULTIES

IN THE WAY OF DUTY



*"A handful of good life is worth
a bushel of learning"*

LESSON I

THE STUDY OF MORALS

THE study of morals is the study of right and wrong, or of conduct. Certain truths, like certain principles in other subjects, furnish the basis of this study, and some definite knowledge of these truths helps to an understanding of their good or bad effects in practice.

When a knowledge of moral truths is accompanied by practice it exemplifies what we understand by morals or ethics, the science of conduct and the art of life. There is an ideal excellence to be conceived in every direction of human effort, and though we rarely realize it in its perfection, it is well for us to have it ever before us. Emerson advised nobly when he said : "Hitch your wagon to a star."

Children must necessarily depend upon their parents or teachers for guidance until they are old enough to understand principles of right and wrong. Therefore, it is better for them to learn to decide rightly questions of conduct, in order that they may become strong and self-reliant in character.

As we learn the greater part of the principles of morals from contact with one another in the daily

intercourse of life, the value of their formal study will consist not so much in new truths learned as in the clearer and sharper outline it will give to the moral ideal. Although we may in time forget every formal statement made in a book on morals, we can hardly fail to retain something of its spirit and aim, and to be influenced somewhat by the consideration of those principles which it attempts to inculcate.

We live in society. Not one of us can live entirely apart as an isolated individual. On account of our associations with our fellow-men certain conditions arise which make the recognition of mutual rights a matter of the utmost importance. To a certain extent the rights of the individual are protected by civil laws; but in many of the countless relations that exist in life it is the chief concern of morals to point out, in each case, the one right relation in distinction from all others, so that the rights of the individual shall be preserved and the best good of all shall result.

When relations exist between ourselves and things, like food, drink, and clothing, self is the first consideration. Self should ever hold the mastery over things. In our relations with people rights are mutual, and the right relation is best exemplified by the golden rule, "Do unto others as you would that they should do unto you." There are other relations —

to society as a whole, to the state, or the country, — which surpass in importance the relations to any individual, and which call for the sacrifice of self when occasion demands it. When we recognize this one right relation in each of the affairs of life, accept it, and make it our rule of conduct, we do our duty. When we do our duty over and over again, until we do it from choice, and it becomes a habit against which the opposite course has no power, the habit is a virtue. Since he who does his duty is faithfully fulfilling the purpose for which he was created, and building up for himself a firm and noble character, it is evident that duty brings the highest rewards — rewards that outrank those of art, literature, or science. “A handful of good life,” says George Herbert, “is worth a bushel of learning.”

The doing of one's duty, commonplace though it may seem, embodies the highest ideal of life and character. There may be nothing heroic about it. The greatest call for duty is in the commonest affairs of life; and every one who acts his part honestly and honorably and to the best of his ability, being true, just, and faithful even in small things, is doing his duty in his sphere as certainly as the greatest statesman or warrior is in his. Carlyle says: “Don't object that your duties are so insignificant; they are to be reckoned of infinite significance, and alone important to you. Were it but the perfect regulation

of your apartment, the sorting away of your clothes and trinkets, the arranging of your papers,—Whatever thy hand findeth to do, do it with all thy might, and all thy worth and constancy.” When the Archbishop of Canterbury pronounced the eulogy over Thomas Sackville, who was the Lord High Treasurer in Elizabeth’s reign, he did not dwell upon his merits as a statesman or a poet, but upon his virtues as a man in relation to the ordinary affairs of life. “What a rare character!” said he. “Who more loving and kind unto his family? Who more steadfast unto friend? Who more moderate unto his enemy? Who more true to his word?”

The young should come under the control of duty, as early as they can understand its nature. The earlier its demands are responded to in the home, the social circle, the school, the shop, the easier will it be to form those habits that deserve to be called virtues.

It is well to realize that it is not always easy to do one’s duty. One must learn to value **Difficulties in the way of duty** duty above reputation, and the consciousness of right done, more than the world’s praise. There are temptations to be overcome and vices to be shunned. Life is not a steady march to victory with beating drums and flying banners. There may be much faltering and stumbling, and many defeats. But if the spirit is strong and

the heart upright, no one need despair of ultimate success.

“When Duty whispers low, ‘Thou must,’
The youth replies, ‘I can.’”

The most honored names in the world are of those who have stood for duty, even in the face of death. When Mary Lyon, the founder of Mt. Holyoke College, was asked if she did not fear a contagious disease that had attacked some of the students, she replied: “I fear nothing in the universe but that I shall not know all my duty, or fail to do it.” In a week she had passed away. At the battle of Trafalgar the following words were signalled to the fleet by Lord Nelson: “England expects every man to do his duty,” and when he fell, mortally wounded, his last words were, “Thank God, I have done my duty!”

“ ‘What shall I do to be forever known?’

‘Thy duty ever.’

‘This did full many who yet sleep unknown.’

‘Oh! never, never!’

Think’st thou perchance that they remain unknown

Whom thou know’st not?

By angel trumps in heaven their praise is blown,

Divine their lot.”

— *Schiller.*

QUESTIONS

What is the meaning of “Hitch your wagon to a star”?

Mention some moral principles learned through association with our fellow men.

Is there ever more than one right relation in each case?

Illustrate a right relation in any case.

Give an illustration of duty ; of virtue.

In doing our duty, of what reward may we always be sure?

Are material rewards more likely to come when we do our duty?

Duties to the Body



FOOD AND DRINK

TEMPERANCE

INTEMPERANCE IN EATING

INTEMPERANCE IN DRINKING

USE OF TOBACCO

ANGER, HATRED, ENVY, JEALOUSY, FEAR

BACON'S ADVICE



*"The first duty of every man
is to be a good animal"*

LESSON II

DUTIES TO THE BODY

“The first duty of every man is to be a good animal.”

THERE is an old saying, “*Mens sana in corpore sano*,” which means, “a sound mind in a sound body,” and when a strong mind is found in a frail body, the exception only proves the rule. Mind and body are so interdependent that whatever affects the one affects the other. A writer on this subject says: “The whole of a man goes into his work. Poet, or orator, or philosopher, or man of business — his body follows him, and holds his pen, and shapes his thoughts, and imparts its quality to all he does or says.”

Will-power is a matter of strong nerves and muscles, which, in turn, depend upon good circulation, and good circulation upon digestion; and so we might continue to trace the different processes in detail, all of which would prove the dependence of will upon health. As morals are largely concerned with the will, we can easily understand the close relation between morals and health — a relation so close that the study of morals may with propriety begin with the consideration of the duties we owe to the body. “Our work,” says Montaigne, “is not to train a soul by itself alone, nor a body by itself alone,

but to train a man; and in man soul and body can never be divided."

Physiology, hygiene, and our own experience lay down certain laws for keeping the body in a healthy condition, and ethics tells us how important it is to observe these laws.

Food and drink are our first consideration, since we cannot exist without them; and they thus become a most important element of conduct. The appetite for food is a natural and necessary one. Food tastes good to the hungry and drink to the thirsty, and as long as this pleasure accompanies eating and drinking in a natural way it aids digestion and promotes health. The more we enjoy food up to a certain limit the better. But the danger is that we shall eat what we like, and as much as we like, without regard to consequences, or that we shall think more of the pleasure of eating than of the good it will accomplish in building up a healthy body. By living to eat we turn a wise provision of nature into a practice that injures body and soul. Dr. Jarvis, of Boston, once wrote: "If a weaver, when he has woven his web, should put into his loom a parcel of sticks and wire, and then set the loom in motion just for the pleasure of seeing it move, or perhaps in the hope that the loom would, out of these hard materials, make cloth as well as out of cotton and wool, he would do a very foolish act; but

not more foolish than when he has eaten enough for nutrition, to eat indigestible and innutritious food just for the pleasure of eating."

In undertaking a voyage it is necessary, first of all, to have a ship that will float and hold together till the port is gained. So in this **Temperance** voyage of life; a body sound enough to hold together till the port of three score and ten is gained, comes first in all wise considerations. God has given most of us sound bodies, and the main thing is to know how to keep them sound. Food and drink play an important part in this matter. If appetite were left unrestrained, we should eat so much of what we like that we would weaken our stomachs, enfeeble our muscles, impair our minds, and shorten our lives. But self-control, under the name of temperance, comes to our aid and holds appetite in check, tells it to go where it ought, and compels it to stop when it has gone far enough. Temperance is a virtue, since it calls the will into play and makes us the masters rather than the slaves of appetite.

A temperate person is always at his best. He can work hard, study hard, play a good game, and have a clear head, because he has a surplus of vitality to throw into whatever he undertakes. Best of all, he is happy. The London *Lancet* says that happiness is the physical result of a brisk and healthy circulation, and good circulation depends upon temperate habits.

Perhaps we ought to study the consequences of
Intemperance eating and drinking too much, although
in eating they are not at all pleasant to contemplate. Intemperance in eating is gluttony, and is an odious and disgusting habit, worse if possible in its effect upon the individual than is drunkenness. One who constantly indulges his appetite for food to excess becomes gross and coarse in his nature, with no higher aim in life than that of eating. Gluttony also destroys health. It is a vice, as it implies that the taste for food and drink has the mastery; and as Nature, with the greatest certainty, follows the violation of her laws with a penalty, so this vice indulged in for the pleasure of the moment is sure to entail suffering in the end, and more suffering than the pleasure of indulgence will offset. When we eat what is not good for us or more than is good for us, we are in danger of forming this most detestable and destructive habit.

The great danger in the use of alcoholic drinks is
Intemperance that it creates an appetite for itself which
in drinking can rarely be resisted. Moderation in drinking is a cheat. The habit steals upon one unawares. It occupies more and more of a person's thought, takes more and more of his time and money, until he is unable to think of or care for much else. It is a destroyer of health. Dr. Richardson, of London, says: "Among the chief sources of the

reduction of vitality alcohol stands first; it kills in the present and impairs the vital powers of succeeding generations. If England were redeemed from its use the vitality of the nation would rise one-third in its value." The drinking habit in this dry, nerve-exciting climate of America is much more injurious than it is in England. What, then, must be the loss of vitality here? Dr. T. T. Munger says: "The simple fact for a rational being to consider and govern himself by is that every time he drinks a glass of liquor, whatever its per cent. of alcohol, he lessens his vitality; he has just so much less power to work with, less ability to endure, less nervous force for fine efforts, less toughness to put against difficulties, less time to live." Considering the drinking habit in its broadest effects, it is a vice whose terrible evils we can hardly state in terms too strong. "It darkens the face of the whole world. It destroys health and life, it weakens the will, it ruins the body and degrades the soul. It incites to crime. It impoverishes the family. It desolates the home. It imperils every human interest, and throws a shadow over every prospect of life." Touch not, taste not, handle not, is the motto for the young who would escape this pernicious and dangerous habit.

Every physician knows that tobacco is a debilitant. When used in early life it tends to stunt the growth, weaken the eyes, shatter

Use of
tobacco

the nerves, and reduce vitality in general. It subtracts from energy and lessens one's powers of physical endurance. No athlete in training for a contest would think of using tobacco. Statistics, taken at the Naval Academy at Annapolis and elsewhere, show that the use of tobacco is the exception with scholars at the head, and the rule with scholars at the foot, of the class.

Since the organization of anti-cigarette leagues in the schools, there has been a growing sentiment against the use of tobacco by school boys. A report from one well-known high school is most encouraging. The pupils of this school were preparing to give an entertainment, and in pursuance of their plans they made arrangements with a local playwright for an original one-act drama. In due time the play was written and sent to the young man who was acting as manager. A day or two later he appeared at the office of the author with the manuscript in his hand.

"I'll have to ask you to make a change in this," he said.

"What is the matter with it?" asked the playwright.

"In one of the scenes, you know," rejoined the other, "a young man comes on the stage smoking a cigarette."

"Yes."

“Well, there isn’t a boy in our school who will take the part.”

These passions, often considered as pertaining to ethics alone, may properly be mentioned **Anger, hatred,** in connection with intemperance in its **envy, jealousy,** relation to the body. When indulged to **fear** excess they are as destructive in their effects as are other physical forms of intemperance. They wear upon the nerves and reduce vitality. They must be classed among the vices, since they show a lack of control over circumstances, and they often lead to consequences as serious as those following drunkenness. When the penalty, which always follows vice, does not come through the enforcement of the civil law, the moral law is almost sure to punish with shame and remorse. Shakespeare understood this when he said:

“Heat not a furnace for your foes so hot
That it do singe yourself.”

Our duty is to hold these dark passions in check, and to be happy and sweet-tempered, for the good, not only of our body, but of our soul.

Bacon sums up the matter of intemperance by a bit of advice which, if followed, would **Bacon’s** lead to moderation and temperance. He **advice** says: “It is a safer conclusion to say, ‘This agreeth not well with me, therefore I will not continue it,’ rather than this: ‘I find no hurt of this, therefore I

may use it.' ” He means that we should not wait till we are hurt by a habit before giving it up, but should find out its tendency and act accordingly.

“Eat and drink such an exact quantity as suits the constitution of thy body in reference to the services of the mind.” — *Benjamin Franklin*.

QUESTIONS

What is our duty with regard to health?

Show by illustration the close relation between mind and body.

To the natural tendency of health toward morality?

Can you think of an instance when a violation of the laws of health would be right?

What is the place of ethics in this subject?

Why are food and drink important elements of conduct?

What would be the result if the appetite for food and drink were left to itself?

What is temperance?

Why is temperance a virtue?

Discuss the use of tobacco.

By what is vice always followed?

What penalty follows intemperance in eating and drinking?

What are the rewards of temperance?

Cleanliness



DUTY OF CLEANLINESS

CLEANLINESS A RECOMMENDATION

“CLEANLINESS
IS NEXT TO GODLINESS”



*“What worship there is in mere
washing!”*

LESSON III

CLEANLINESS

OUR common well-being depends upon what may possibly appear trivial. Cleanliness is the commonest of common things, and yet it is of the utmost importance. Physiologists teach us its physical effects. There can be no perfect health without it. But in addition to its wholesomeness it is a mark of civilization. It is said that the degree of civilization to which any nation has attained, can be measured by the amount of soap it uses. Unclean people are, then, uncivilized. People are cleanly in proportion as they are decent and self-respecting.

It is our duty to keep ourselves scrupulously clean. We owe this duty to ourselves on the **Duty of** ground of health. We owe it to our- **cleanliness** selves and to others on the ground of respect. If we mingle with others we positively have no right to make ourselves offensive to them, especially in our personal habits. If we do not care enough for ourselves to keep clean, we cannot complain if others place no higher estimate upon us than we by our uncleanness place upon ourselves.

A gentleman advertised for a boy to assist him in his office. About fifty applicants presented themselves. In a short time he chose one out of this number and dismissed the rest.

Cleanliness a
recommenda-
tion

"I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation."

"You are mistaken," said the gentleman; "he had a great many recommendations. When I talked with him, I noticed that his clothes were carefully brushed, his hair was in good order, his teeth were white, his hands and nails were clean. Don't you call those things recommendations? I would give more for what I can tell about a boy by using my eyes for ten minutes than for all the fine letters he can bring me."

It may seem at first that this is placing too high a value upon cleanliness, but when we stop to think of the low estimate we put upon one who is filthy and slovenly in person, we can easily believe that the frequent bath and the scrupulous care of the body nearly approach religion. Among the Eastern nations generally, cleanliness is considered not only as being next to godliness, but as being a part of godliness itself. The Mohammedans devote almost as much care to the erection of baths as they do to the erection of mosques, and the public bath is usually found near

the place of worship, so that the faithful may have the ready means of purification previous to their worship. "What worship," says a great writer, "there is in mere washing! It is perhaps one of the most moral things a person in ordinary circumstances has it in his power to do. The consciousness of perfect outer pureness, how it radiates on thee, with cunning, symbolic influences to thy very soul! Thou hast an increased tendency to all good things whatsoever."

Children are made fretful, impatient, and bad-tempered by uncleanness. Older people are degraded and made reckless by it. Neither physical nor moral beauty can exist without cleanliness, which indicates self-respect, and is the root of many virtues, especially those of purity, modesty, delicacy and decency. As the mind is, to a very great extent, influenced by external conditions, we may almost say that purity of thought and feeling results from habitual purity of body. Habit, as regards outward things, stamps itself deeply upon the whole character, moral and intellectual.

QUESTIONS

What are the teachings of physiology in the matter of cleanliness?

How is cleanliness ethical?

What effect upon the character has slovenliness?

Why was the neat and cleanly boy selected for the office work?

What correspondence between cleanliness and godliness?

Dress and Surroundings



SLOVENLINESS

FASTIDIOUSNESS

THE "GOLDEN MEAN" IN DRESS

ADVICE TO BOYS IN REGARD TO DRESS

FRIVOLOUS DRESS LEADS TO FRIVOLOUS
CHARACTER

ADVICE TO GIRLS IN REGARD TO DRESS

IMPORTANCE OF CLOTHES



*"Make it a point to look as well as you can, even if
you know no one will see you"*

LESSON IV

DRESS AND SURROUNDINGS

THE first step taken by barbaric races toward civilization is shown in their rude attempts at clothing and sheltering themselves. This fact will help us to understand the propriety of placing the subject of this lesson in the list to be considered under the head of morals. It is one of the duties we owe the body to protect it from the rigors of the weather, and it is a necessity for us to be decently clothed and housed, if we respect ourselves or if we would have others respect us. Even attractiveness of dress and surroundings is a duty. Attractiveness does not necessarily involve greater expense than does its opposite. Garments that fit, colors that harmonize, bright, cheerful rooms, cost little more, except in thought and attention, than do unbecoming clothes and unsightly rooms. The poorest can afford to be neat and clean, and these qualities are in themselves attractive as opposed to uncleanness and slovenliness.

Dr. Hyde, in his *Ethics*, draws a vivid picture of a sloven, as follows: "A sloven is known by his dirty hands and face, disheveled hair, and tattered and soiled garments. His house

Slovenliness

is in confusion, his grounds are littered with rubbish, he eats at an untidy table and sleeps in an unmade bed." This is anything but a pleasant picture, but it serves to prove that when a person is a sloven, *things* get the upper hand, and he is as much a slave to circumstances as is the drunkard to appetite.

A modern writer says: "There are two kinds of young girls, those whose hair and shoes are slatternly, whose gloves are broken, whose boxes are always in confusion; and those who, however poorly dressed, always impress you by their personal neatness and who invariably leave a room in better order than they found it. These are little signs which show the unhealthy, disorderly mind, or the sweet, pure nature in healthy development. Only a few women can be beautiful, but every woman can charm by the perfect purity and daintiness of her attire. Remember, girls, that for every-day purposes it is better to be neat than picturesque, clean than aesthetic."

There is, of course, another side to this subject.

Fastidiousness There can be too much thought given to dress and appearance. Fastidiousness is better than slovenliness; but still, extreme attention to dress and to nothing else indicates an empty head. While slovenliness is low, fastidiousness or dudishness is belittling and petty.

Just how much attention to give to this matter of personal appearance is an important question.

We should, of course, never dress extravagantly—that is, beyond our means. If we allow ourselves to be influenced by what “golden mean” others wear, and attempt to vie with them when we cannot afford it, *things* get the mastery over us as much as they do in slovenliness. It is right to study effects of color and material, and to have clothes made in the prevailing style, but an extreme in style shows bad taste and a weak mind. It is also right to put individuality into dress, that it may be becoming—not for the purpose of having something different from others. Lord Chesterfield, in writing to his son, while advising him to buy good material and to have his clothes made with “extreme precision,” says: “Any affectation whatsoever in dress implies, in my mind, a flaw in the understanding.” Our sense of propriety should tell us how to adapt our dress to different occasions.

Naturally boys do not give so much thought to dress and appearance as do girls; but if they realized how good it is to look at a clean, well-dressed boy, they would give older people a chance to enjoy the sight more frequently. Cleanliness and neatness of attire would also make them feel greater respect for themselves and, as a rule, more strongly inclined to good behavior. It is related of a man who had met with misfortune, had lost family and property, and was

too poor to buy comfortable clothes, that by dint of scraping here and there he obtained money enough to keep his shoes well polished, and up at the heel. The story goes on to say that this one thing kept up his courage and self-respect and eventually raised him from poverty and despondency and made him a man again.

To illustrate the opposite of the above incident, Charles Dudley Warner tells of a good, sensible woman, who had always dressed well but plainly, whose eye was once captivated by a red bonnet. She purchased it, but it did not match the rest of her clothing, and her wardrobe had to undergo an entire change before the red bonnet became serviceable. Her friends hardly knew her in her new style of dress. Slowly but surely it began to affect her character, and in time she lost all her previous taste for reading and study and the better enjoyments of life, and gave herself up to frivolity.

So great a man as John Ruskin gives the following advice to girls: "Dress in bright colors if they become you, and buy your dress in the fashion. If you can afford it, get your dress made by a good dress-maker with utmost obtainable precision and perfection, and then with a ribbon, or a flower, or some bit of ornament, you can have a feeling of self-respect and satis-

Frivolous dress
leads
to frivolous
character

Advice to
girls in regard
to dress

faction that invariably comes with being well-dressed. Make it a point to look as well as you can, even if you know no one will see you."

Clothes are important because one is judged by them. Our first impression of people is gained from their general appearance, Importance of
clothes of which dress is one of the prominent features. Although they may not be a true index to character, neatness and becomingness of dress seem to indicate some regard for propriety, some love of order and beauty, and some strength of will and purpose beneath the garments.

"All things visible are emblems; what thou seest is not there on its own account; strictly taken it is not there at all. Matter exists only spiritually and to represent some idea and body it forth. Hence clothes, as despicable as we think them, are so unspeakably significant. Clothes, from the king's mantle downward, are emblematic."—*Carlyle*.

"I never saw a house too fine to shelter the human head. Elegance fits man."—*Oliver Wendell Holmes*.

QUESTIONS

What are our plainest duties in regard to clothing and shelter?

Discuss attractiveness of dress.

How can the humblest home be made attractive?

In what respect are a drunkard and a sloven alike?

What is the "golden mean" in dress?

How does it affect us to be well and tastefully dressed?

Why are clothes important?

Give the substance of Chesterfield's and Ruskin's advice.

Exercise, Recreation, Rest



KIND OF EXERCISE AND RECREATION

CERTAIN DANGERS OF EXERCISE
AND RECREATION

DUTY OF REST

TWO CONTRASTING PICTURES

DIFFICULTY OF LAYING DOWN RULES
FOR RECREATION

CHEERFULNESS THE EFFECT OF
EXUBERANT HEALTH



*"To possess health is to make one feel
prepared for any emergency"*

LESSON V

EXERCISE, RECREATION, AND REST

PHYSIOLOGY teaches us that exercise is necessary to properly develop our muscles. Without it, the muscles remain undeveloped or shrink up and become paralyzed, digestion and circulation are imperfect, and ill-health results. Every power we have is strengthened by use and weakened by disuse; consequently, the only way to preserve our powers unimpaired is to keep them active. Both mind and body should be exercised in order to make them strong. Recreation may be included in exercise, but it sometimes means a change of occupation, or amusement, for the sake of rest.

The question of what forms exercise and recreation should take is quite a difficult one to answer. Little children get exercise through the play-impulse, which is nature's provision for them, and older people get it through their work; but boys and girls who are too old to play and not old enough to begin the work of life, and who expend much of their time in study, have quite a serious question to decide in this matter.

Kind of
exercise and
recreation

It is allowed by all who have made a study of the subject that the best exercise is that of which we are least conscious. A walk through the meadows and in the woods, or in the park, a climb over the hills, a skate on the pond, a ride on wheel or on horseback, hunting, fishing, swimming, sailing, rowing — these are the best ways of taking exercise, for we have such pleasure in them that the thought of physical benefit, although we are getting it in full measure and a thousand other good things at the same time, does not occur to us.

Next to these outdoor sports come the games of baseball, football, lawn-tennis, croquet, golf and hockey. Also, in these days, when systems of physical culture are reduced to a science, it is well to take advantage of them as conducted in gymnasiums, if nothing better offers. But as these exercises lack the element of freedom which characterizes outdoor sports, they fall far below them in value. Moreover, students particularly need outdoor exercise to counteract the effects of the impure air usually found in school-rooms.

A danger connected with exercise and recreation should be mentioned. Sometimes the **Certain dangers of exercise and recreation** recreation becomes attractive for the unwholesome excitement it brings, or from a spirit of competition that enters into it, rather than for the healthful effect which is the legitimate

aim. When football is played with savage ferocity, and baseball players are urged on by the cheers or jeers of stakeholders, the healthful element drops out of these games. A game loses its value to health when its excitement is drawn from any other source than from the game itself.

The artificial indoor amusements, like billiards, card-playing, dancing, theatre-going, and others, are more likely to be sought as excitement for excitement's sake, thus perverting the true aim of recreation as a renewer of our powers into a ruinous drain upon them. Less danger of this kind attends the outdoor sports of boating, climbing, etc., and for that reason they should occupy as large a place as possible in our plans for exercise and amusement.

It is difficult to lay down hard-and-fast rules for exercise and recreation. Even in a system of physical culture one may be more injured than helped unless the exercise is prescribed by an expert. As for other modes of recreation, so much depends upon the associations they involve in different localities that it is impossible to say what one should be adopted under varying conditions. It is here that ethics can help us by enabling us to see clearly the important part recreation must play in every healthy life, and to see with equal clearness the danger of giving way to a craving for constant and unnatural excitement.

Difficulty of
laying down
rules for
recreation

There is as great a duty in rest as in recreation.

Duty of rest

Healthy boys and girls with wise parents usually take rest because nature demands it or parents require it, but sometimes they are tempted to go to extremes in exercise, being overcome by the attractions of games and amusements, and allow hours of rest to be infringed upon. Ethics declares that nothing is right which wastes vitality. Lack of rest and sleep is a great waster of vitality; consequently to give them their due proportion of time, is a duty we owe to body and mind. One writer says of sleep: "To tamper with it, to defraud it, to take it fitfully, is to throw away life itself."

In closing the subject of duties to the body we can sum up the matter in no better way than by presenting two contrasting pictures.

**Two contrast-
ing pictures** "One who is enfeebled by great neglect of self finds himself unequal to the demands of his work and, soured by the consequent dissatisfaction with himself, becomes alienated from his fellows. The tide of life becomes low and feeble and he can neither overcome obstacles by his own strength nor attract to himself the help of others, and thus life itself becomes a burden."

The other picture is that of a man best known by the name of Christopher North: "The grandest physique of any man of his century, robust, athletic, broad across the back, firm set upon his limbs, his

eyes of clearest blue, and blood flowing in his cheek, he would run for hours over the hills, bareheaded, his yellow hair streaming behind him, stretching out his hands and shouting aloud in simple exultation of life."

To possess health like this is to make one feel prepared for any emergency. No obstacles seem too great to be overcome. Alexander must have felt like this when he started out to conquer the world. Exuberant health brings cheerfulness; and an inexhaustible supply of cheerfulness and good nature not only wins friends, but goes a long way toward success in life.

Cheerfulness
the effect of
exuberant
health

"Cheerfulness is just as natural to the heart of a man in strong health as color to his cheek; and whenever there is habitual gloom there must be either bad air, unwholesome food, improperly severe labor, or erring habits of life." — *Ruskin*.

QUESTIONS

When exercise is lacking what is the result physically?

When exercise is lacking what is the result mentally?

Show that lack of exercise and recreation is unethical.

Give arguments in favor of out-door sports.

Mention dangers connected with recreation.

Discuss the pros and cons of football.

How is it possible to know when cards and other games are harmful?

When is it right to trench upon hours of rest?

Industry



WORK

WORK AND GENIUS

METHOD, INTELLIGENCE, AND SKILL
IN WORK

PROVISION FOR SELF-SUPPORT

"IT IS BY CONSTANT LABOR THAT
KINGS GOVERN"

IDLENESS AND LAZINESS

MISDIRECTED INDUSTRY

RUSKIN'S ADVICE TO GIRLS



*"Industry is the golden key that unlocks
the gates of fortune"*

LESSON VI

INDUSTRY

So much stress has been placed upon recreation and rest that it now seems best to turn our attention to work in order that we may keep the elements of conduct justly balanced in our minds. Work

Carlyle says: "All work is noble; work alone is noble. Blessed is he that hath found his work; let him ask no other blessedness." It is well to know what one great man thinks of work, and it is believed that he voices the opinion of all sensible people. Because we get tired of work and look forward with eagerness to the time for rest, we are sometimes disposed to consider it an evil instead of a blessing. We have to confess, also, that few would work except from necessity; but this is no argument against it. It is a wise provision that all the necessities of life are the product of labor, so that nearly every one must work in order to live. Those who inherit wealth and do not have to earn their own living should spend money and leisure in the service of charity or in doing something to benefit their fellow-men. It has been said that an able-bodied person

who does not leave to the world at least as much as he takes out of it is a beggar and a thief.

Young people are apt to think that one who is
Work and successful in life must be possessed
genius of some superior natural qualification
—that he must be a genius. But the testimony of the greatest men is that the ability to work has been the most important factor in their careers. The great painter Turner, when asked the secret of his success, replied: “I have no secret but hard work.” Daniel Webster said: “To work, and not to genius, I owe my success.” Bryant wrote *Thanatopsis* a hundred times before publishing it. George Eliot said of *Middlemarch*: “I began it a young woman; I finish it an old woman.” Hume wrote thirteen hours a day for several years to produce his *History of England*. There is a well-known story of an old farmer who, when on his death-bed, called his three sons around him to impart to them an important secret. “My sons,” said he, “a great treasure lies hidden in the estate which I am about to leave to you.” “Where is it hidden?” asked the sons in a breath. “I am about to tell you. You will have to dig for it —.” But he died before finishing the sentence. Forthwith the sons set to work upon the long-neglected fields and turned up every sod and clod upon the estate. They discovered no treasure, but they learned to work. And when the fields were

sown and the harvest had come, lo! the yield was wonderful in consequence of their thorough tillage. Then it was that they realized the meaning of their wise old father's words.

In order to raise himself above the level of a machine and to secure the best results, **Method,** the workman must, besides capacity for **intelligence and** doing, have certain other accomplish- **skill in work** ments. He acquires these, not by chance, but by using his eyes and ears and trying with all his might to understand his business. He is successful only when he plans his work systematically and arranges it with a view to the least outlay of time and energy to do it well — when he concentrates his full power on the task in hand. When Mr. Edison was asked how to succeed, he answered: "Don't look at the clock." That is, forget yourself in your work; be possessed by it.

"Thought is the father of labor." The great inventions and discoveries are the product of intelligence and labor combined. As a boy the inventor of the suspension-bridge carefully noticed things and thought how he might put knowledge gained in that way to some practical use. As a man he still retained his powers of observation, and learned from the web of a spider which he found one morning stretched across his path how to construct a suspension-bridge. Keen observation and close study

make intelligent effort possible. Intelligent and persistent effort brings skill, which raises the workman to an artisan and the artisan to an artist, and of which the material rewards are constant demand and high value for the work produced.

The increasing value of skilled labor is aptly illustrated by the following: "Labor will raise the value of five dollars' worth of crude iron into ten dollars by converting it into horseshoes; to one hundred and eighty dollars by converting it into table-knives; to six thousand eight hundred dollars by converting it into needles; to two hundred thousand dollars by making it into watch-springs; and to four hundred thousand dollars by making it into hair-springs."

Boys and girls who are at school and are living **Provision for self-support** upon the fruits of the labor of their parents, are not doing wrong, but to continue this dependence after they have become able-bodied men and women is to live an unworthy life. Every boy and every girl should, if possible, be trained for some trade, business, art, or profession. To neglect this duty is to run the risk of enforced dependence later in life. A girl's sphere is the home if she is needed there, if she can make it more pleasant by her presence, or if she can render assistance to her mother; but the time may come when she will be obliged to support herself, and the safest

course is to make provision for such a time by special training in some line of work.

Sometimes a great work is so quickly accomplished as to seem the result of a sudden in- “It is by con-
spiration. It is said that Julia Ward stant labor that
Howe arose one night at twelve and kings govern”
wrote *The Battle Hymn of the Republic* in a
few moments. But she never could have written the
poem had not years of study and thought and culture
of noble feeling prepared her for it. A sculptor
executed a bust for a nobleman for which he charged
fifty sequins. The nobleman, considering the price
extravagant, said: “You charge me fifty sequins for a
bust that costs you only ten day’s labor!” The artist
replied: “You forget I have been thirty years learn-
ing to make that bust in ten days.” And if we knew
the history of all the great productions either in art,
science, or trade, we should find them to be the out-
come of steady-going industry.

“Industry is the golden key that unlocks the gates
of fortune.” Spasmodic work accomplishes little.
This fact should be appreciated by young people,
who should be industrious in their school-work, for
the purpose not only of accomplishing that work
creditably and of acquiring knowledge, but of forming
the habit of industry, so necessary to their success in
after-life. Industry and its twin-sister, Perseverance,
are said to conquer the world. One not gifted with

aptness to learn often accomplishes by steady and continuous plodding more than his brilliant school-mate. Even if he does not excel those who are quicker, he does his work thoroughly and is sure to have an honorable standing in school. All industrious men have not accumulated great fortunes, but it is the exception, and not the rule, when they have not acquired a moderate competence which has freed them from the harassing cares of poverty and enabled them to maintain their respectability.

The natural love of ease leads many to shun work altogether or to seek the easiest work
Idleness and laziness there is and to do as little of that as possible. One who is thus inclined, and puts the love of his own ease above the duty of self-support is fortunate if he does not become a beggar and a tramp. Young people starting out in life with the idea of finding something easy to do will never be a success in business nor in anything else. William De Witt Hyde describes the lazy man in a forcible manner: "What a lazy man does depends, not on what he knows it is best to do, but on how he happens to feel. If the work is hard, if it is cold or rainy, if something breaks or things do not go to suit him, he gives up and leaves his work undone. He is always waiting for something to turn up; but since nothing turns up for our benefit except what we turn up ourselves, he never finds the opportunity that suits him."

The old saying that "Satan finds mischief for idle hands to do" is often exemplified in school as well as elsewhere. When we are kept busy at useful work and are interested in it we are not apt to do wrong or think wrong, but idleness leaves the mind at the mercy of whatever thoughts may enter it and thus is the great foe to purity, uprightness, and earnestness of life. Idleness is the mother of poverty, vice, and crime. It is a fact that the idle are the most unhappy people in the world. A mind not regularly occupied is open to all sorts of discontents and envyings.

There are certain people who cannot be accused of idleness, but who never accomplish much. They overestimate their ability **Misdirected industry** to do certain things and waste time and labor in their effort to perform a task for which they are unfitted. Others work industriously but accomplish nothing because they lack the element of despatch, which is a necessity to success in work. Spurgeon says: "I would as soon drop my halfpence down a well as to pay some people for work who only fidget you to see them all day creeping over a cabbage leaf." In all our undertakings we should decide first if they come within the limit of our possibilities, and then our industry will be wisely directed.

It is said that "all work and no play make Jack a dull boy." There is danger of being **Overwork** overindustrious, even in school, and here

again ethics would say that whatever lessens vitality is immoral. It is a charge made against many schools, and with some justice, that the requirements are too great, and students are obliged to overwork and thereby injure their health. If a choice must be made between school and health, health is the first consideration. The chief object of work is self-support. Overwork destroys health, and thus defeats its own ends. We hesitate to call it a vice, but it is an approach to it in this country; and although idleness and laziness are more ignoble, the folly of overwork is equally apparent and equally disastrous to health.

“Seest thou a man diligent in his business? He shall stand before kings.”

“The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.”

“No idle man, however rich he may be, can feel the genuine independence of him who earns his daily bread. The idle man stands outside of God’s plan; and the truest self-respect, the noblest independence, and the most genuine dignity are not his.” — *Smiles*.

“Resolve to do every day some work that is useful.
Ruskin’s ad- Learn first the economy of the kitchen;
vice to girls the good and bad quality of every common article of food, and the simplest and best mode

of their preparation. When you have time, help in the cooking and learn how to make everything as nice as possible. Learn the sound qualities of all useful stuffs, and make every thing of the best you can get. Every day, some little piece of useful clothing sewn with your own fingers as strongly as it can be stitched; and embroider it, or otherwise beautify it moderately with fine needlework, such as a girl may be proud of having done. You must be, to the best of your strength, usefully employed during the greater part of the day so that you may be able at the end of it to say, as proudly as any peasant, that you have not eaten the bread of idleness." — *John Ruskin*.

QUESTIONS

Mention, if possible, anything that can be obtained without work.

Why is some special training in work desirable for boys? For girls?

If our minds are not regularly and well employed what is the result?

What is industry?

If any difference between industry and perseverance, state it.

If your services were not required at home, and if your parents were able to support you, would you prefer to earn your own living? Why?

Read from Whittier's *Songs of Labor*, Parton's *Captains of Industry*, and Gannett's *Blessed be Drudgery*.



Economy



PROPERTY

PROVISION FOR THE FUTURE

SELF-DENIAL

“MANY A LITTLE MAKES A MICKLE”

THRIFTY WAYS

WASTEFULNESS AND DEBT

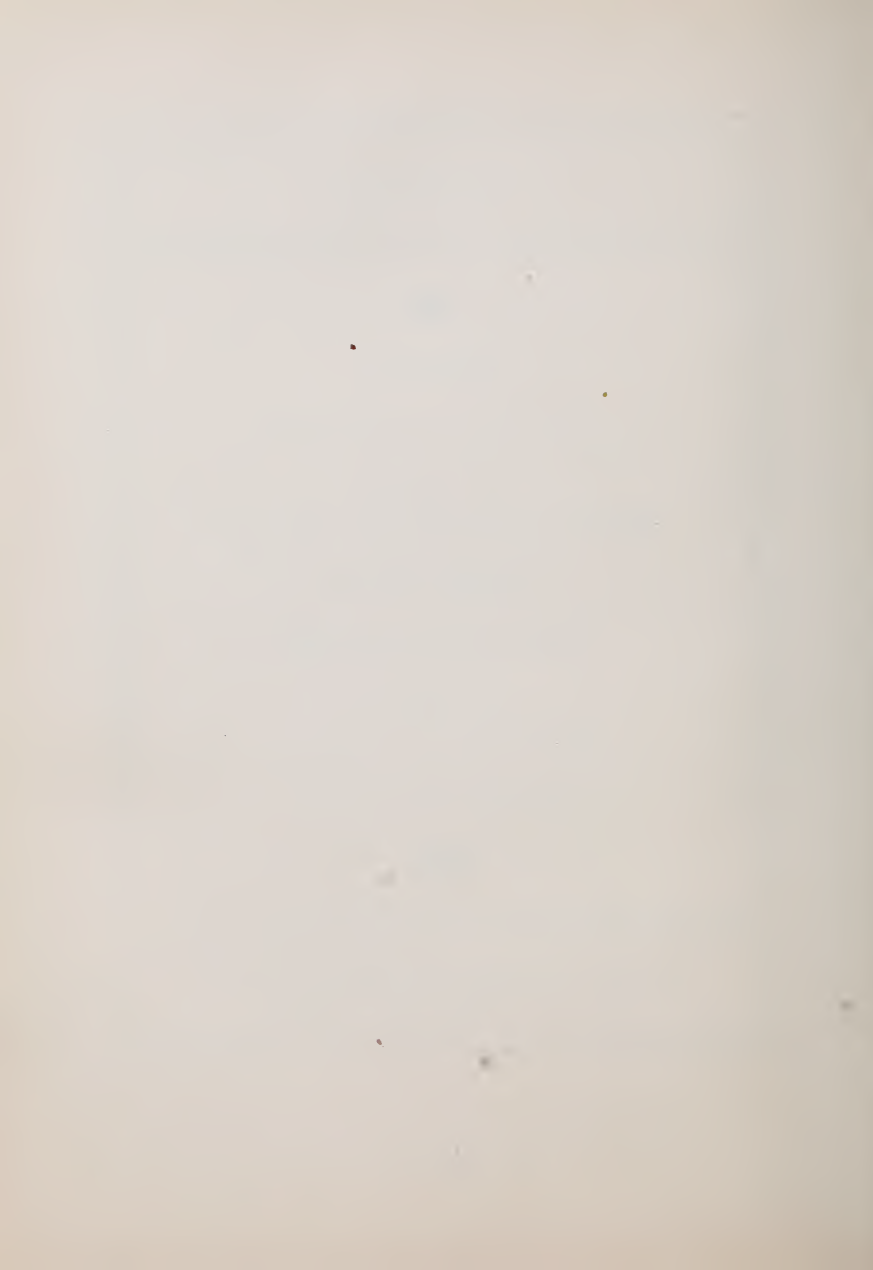
POVERTY

MISERLINESS AND AVARICE

REWARDS OF ECONOMY



*“Economy is the daughter of Prudence, the sister of
Temperance, and the mother of Liberty”*



LESSON VII

ECONOMY

As has been stated in a previous lesson, the chief object of industry is self-support, and in order to attain that object we must **Property** not only work industriously, but save the fruits of our toil. Savings constitute what we call property. This does not mean exclusively money, but all those acquisitions which serve to clothe, feed, or protect us, for which money is an equivalent. Without property there would seemingly be nothing to bind society together. Realize, if you can, the condition of affairs in your own town or city if no one owned property nor conducted a business. Such a state of things would destroy civilization, and we should sink into the hand-to-mouth existence of the savage. When property is once gained, unless it is carefully looked after, it takes to itself wings and flies away. "Unused land is overgrown by weeds; unused tools rust; food left exposed sours and molds." It is as important to save and to take care of our savings as it is to earn; hence the gaining and preservation of property are one of the chief concerns of life and conduct.

This is a lesson chiefly for the future. Young people, as a rule, have little opportunity for saving; their time and efforts are needed for growth and education. The old should be free from the labor and anxiety of earning a living, so that they may spend their last days in enjoyment and repose. The best time for saving is during the early years of active life, and, though earnings may be small, by dint of strict economy one should put aside something for the benefit of those depending upon him, or for the time of sickness, accident, or old age. If a person fails to do this, if he "spends as he goes," although he may support himself in the present, he is not providing for his support in the future. Earnings provide for the wants of the hour, but it takes earnings and savings to provide for the needs of a lifetime.

Saving from small earnings calls for self-denial. It is as opposed to indulgence as drunkenness to temperance. It means plain food, plain dress, few amusements that cost money, and above all the courage to say "No," manfully and resolutely, when the question of some unnecessary expenditure arises. Sir Charles Napier said there were many gallant young men in India and at home who were capable of performing the most desperate deeds of valor who could not say, "No, I can't afford it," to the invitation of pleasure and self-enjoyment.

The following story shows what a little self-denial will accomplish:

A young man went to a Philadelphia millionaire and asked pecuniary aid to start him in business.

"Do you drink?" asked the millionaire.

"Once in a while."

"Stop it. Stop it for a year, and then come and see me."

The young man broke off the habit at once, and at the end of the year went to see the millionaire again.

"Do you smoke?" he asked.

"Now and then."

"Stop it. Stop it for a year, and then come and see me."

The young man went home and broke away from the habit. It took him some time, but finally he accomplished his purpose and presented himself again.

"Do you chew tobacco?" asked the philanthropist.

"Yes, I do," was the desperate reply.

"Stop it. Stop it for a year, and then come and see me again."

The young man stopped it, but he never went back again, and when asked why, he replied that he knew exactly what the man's intentions were. "He would have told me that, as I have stopped drinking and smoking and chewing, I must have saved enough to start myself in business. *And I have.*"

There is no royal road to wealth or prosperity. “Many a little makes a mickle” To work hard, to improve small opportunities, to economize, to keep out of debt, are the rules laid down by those who have achieved success in this direction. But not “to despise the day of small beginnings” is perhaps the most important consideration of all. Ask those who spend all as they make it why they do not put by a fraction of their daily earnings, and they will reply: “What good can the saving of a few cents a day or an occasional dollar do?” They do not consider to what enormous sums little savings and little spendings swell when continued through a series of years. As it is the minutes that make the hours, so it is the pennies that make the pounds, the cents that make the dollars. Suppose we figure definitely upon the trifling sum of five cents a day which most boys and girls can save by denying themselves some petty pleasure. It would mean thirty-five cents a week, eighteen dollars and twenty-five cents a year, and, invested at six per cent., six hundred and fifty dollars in twenty years. A wealthy man made the following statement: “I began work for fifty dollars a year. Out of this I supported my mother and myself and managed to save a little. The next year my salary was doubled, and also my savings.” The savings of those two years became the foundation of millions.

The great secret of success in accumulating prop-

erty is not to spend all your earnings, however small your earnings or your savings may be. Says Lord Lytton: "If you can live upon ten shillings a week you can live upon nine shillings and eleven pence."

The habit of economy rests upon that of industry, and in order to save with regularity one must keep steadily at an occupation. **Thrifty ways** Nothing should be left at loose ends. Every business transaction should be exact. It is neither ungenerous nor ignoble to insist upon a full, straight-out bargain, and it falls in with the thrifty habit. It is important to keep a strict account of personal expenses, down to the penny. Keep such an account, tabulate its items at the close of the year—so much for necessities, so much for luxuries—and listen to what it tells you. Washington, who was not a small man, did not disdain to watch his expenditures and scrutinize every small outlay.

Savings should be deposited in a savings-bank from the beginning. The possession of a bank-book gives one a feeling of dignity and independence. Indeed, it has been said that no one is quite respectable in this nineteenth century, who has not a bank account. It prevents much useless spending, since it keeps the money out of one's hands and safely locked up where it cannot burn a hole in the pocket. Emerson says: "The clerk's dollar is light and nimble and leaps out of his pocket."

Thrift teaches how to spend as well as how to save. Spend as liberally as is wise for present needs, and get the better thing—not the inferior. Rev. Dr. Munger says: “Beyond what is necessary for your bodily wants and well-being, *spend upward*—that is, for the higher faculties. Go buy a book, or journey abroad, or bestow a gift.”

One who is wasteful buys what he does not need, **Wasteful-
ness and
debt** throws away what might be of further use, spends as fast as he gets, and is forever behindhand. Debt follows. Debts are easy to make, but hard to pay. Every young person starting out in life should resolve that he will do any work that is honorable and submit to the most pinching privation rather than to plunge into debt.

Douglas Jerrold writes eloquently on this subject: “Be sure of it, he who dines out of debt, though his meal may be a biscuit and an onion, dines in ‘the Apollo.’ And then for raiment—what warmth in a threadbare coat, if the tailor’s receipt be in the pocket? What Tyrian purple in the faded waistcoat, the vest not owed for! How glossy the well-worn hat if it covers not the aching head of a debtor? Debt, however, courteously offered, is the cup of a siren, and the wine, spiced and delicious though it may be, an eating poison. The man out of debt, though with a flaw in his jerkin, a crack in his shoe-

leather, and a hole in his hat, is still the son of liberty, free as the singing lark above him; but the debtor, what is he but a serf out upon a holiday, a slave to be reclaimed at any moment by his owner, the creditor!"

Mr. Micawber puts the same matter more tersely:

"Income, twenty pounds; expenditure, nineteen pounds, nineteen shillings and six pence: result — happiness.

"Income, twenty pounds; expenditure, twenty pounds and six pence: result — misery."

Continued poverty is, as a rule, the result of idleness and wastefulness. Sometimes, however, it seems unavoidable, and as **Poverty** such should be borne bravely. But we are not to think of it as good, and we are to get rid of it, if honor and honesty permit.

"Poverty takes away so many means of doing good and produces so much inability to resist evil," says Samuel Johnson, "that it is by all virtuous means to be avoided." Mr. Jarvis says: "Among the poor there is less vital force, a lower tone of life, more ill-health, more weakness, more early death."

The economist saves for the sake of the future as well as of present comfort and independence. The miser and the avaricious **Miserliness and avarice** person save for greediness or for the *love* of money, which is the root of all evil — a love that narrows the

soul and closes it against generous life and actions. Saving is not commendable when it engrosses all of one's thoughts, and leads one to find his deepest enjoyment, not in the culture of heart and mind, not in doing good, but in adding dollar to dollar and in making the pile higher and higher every year. "The poorest of all human beings is the man who is rich in gold but intellectually and spiritually bankrupt." Economy does not mean avarice, nor stinginess, nor penuriousness, but rather the ability to live well and to be generous.

"There is a dignity in the very effort to save with
Rewards of a worthy purpose, even though the at-
economy tempt should not be crowned with great
success. It produces a well regulated mind; it gives
prudence a triumph over extravagance; it gives
virtue the mastery over vice; it drives away care; it
secures comfort. Saved money, however little, will
help to dry up many a tear, will ward off many sor-
rows. Possessed of even a little capital a man walks
with a lighter step and his heart beats more cheerily."
— *Smiles.*

"To catch Dame Fortune's golden smile,
Assiduous wait upon her;
And gather gear by ev'ry wile
That's justified by honor;
Not for to hide it in a hedge,
Nor for a train attendant,
But for the glorious privilege
Of being independent."

—*Robert Burns.*

“The secret of all success is to know how to deny yourself.” — *Mrs. Oliphant.*

“Economy is the daughter of Prudence, the sister of Temperance and the mother of Liberty.” — *Johnson.*

“Wouldst thou shut up the avenues of ill,
Pay every debt as if God wrote the bill.”

—*Emerson.*

QUESTIONS

How can young people save?

What is of more value to the young than the amount saved?

Why is it everybody's duty to save?

State some reasons for not getting into debt.

What are the effects of wastefulness?

Is it a virtue to be penurious?

What do you understand by thrift?

What good qualities are related to the right use of money?

Repeat the quotation from Robert Burns.

Can you think of any advantage a poor boy has over a rich one?

Honesty



EXCHANGE

INTEGRITY OF WORD AND DEED

HONESTY IN SCHOOL AND IN GAMES

ILLUSTRIOUS EXAMPLES OF HONESTY

DISHONESTY

THE REWARD OF HONESTY



*"If there were no honesty, it would be invented as
a means of getting wealth"*



LESSON VIII

HONESTY

IN a perfectly savage state every man supplies directly all his own needs — his own clothing, his own food, his own instruments of the chase. One of the first steps in civilization is the division of labor. Each individual produces more of some particular thing than he needs for his own use, and he disposes of the surplus for some of the surplus production of others which he needs or desires. Barter, trade, exchange, is set up in this way. Exchange enables people to specialize in something, and thus each one can produce to better advantage that for which his individual taste and aptitude fit him. The shoemaker can make shoes, the tailor coats, the farmer can raise grain, the carpenter build houses, and the physician attend the sick. At the same time exchange brings to each one shoes, coats, grain, houses, and medical attendance.

To the tradesman, the merchant, and the manufacturer honesty should be what honor is to the soldier. In the humblest calling there will always be found a chance for the exercise of this virtue. Hugh Miller speaks of the

Exchange

**Integrity of
word and deed**

mason with whom he served his apprenticeship who put his conscience into every stone he laid. The true mechanic prides himself upon the thoroughness and solidity of his work, and the honest contractor upon the strict performance of his contract. The manufacturer will find not only an honorable reputation but substantial profit in the genuineness of the article which he produces. Trade probably tries character more severely than any other pursuit in life. It puts to the hardest tests honesty, self-denial, justice, and truthfulness. "To do thorough work, to speak the plain truth, to do exactly as you would be done by, to put the interests of another on a level with your own, to take under no pretext a cent's worth more than you give in any trade, calls out all the strength of a person's character and gives a reason for placing honesty so high among the virtues."

Perhaps it has not occurred to you how this lesson can be of present practical value to you
Honesty in school and in games who are at school and have nothing to do with trade or business so called.
But your business now is to get an education, and you should give to your parents something in exchange for the opportunity they are furnishing you to gain it. A fair equivalent to render is the putting forth of all your powers in industrious and honest school-work.

It is not necessary to enumerate the many ways of practising petty cheating in school, but it is well to

remember that cheating is unworthy of a student who has any high aim or any sense of honor; and also well to remember that one who indulges in this dishonest practice in school is forming a habit that can be uprooted only by great effort. The boy who cheats in games really spoils them. It is the playing according to rule, and the winning, if one can win, according to the laws of the game, that give all the fun there is in it. The boy that cheats does for the playground what the man that cheats does for society, and should be banished from the playground as should the man from respectable society.

When Sir Walter Scott's publishers failed in business, ruin stared the distinguished author in the face. There was no want of sympathy for him, and friends came forward who offered to raise money enough for him to arrange with his creditors. "No!" said he, proudly: "This right hand shall work it all off. If we lose everything, we will, at least, keep our honor unblemished." While his health was already becoming undermined by work he went on writing "like a tiger," as he expressed it, until no longer able to wield a pen. And though he paid the penalty of his supreme efforts with his life, he saved his honor and self-respect.

Illustrious
examples of
honesty

When great presents were sent to Epaminondas, the Theban general used to observe: "If the thing

you desire is good I will do it without any bribe, even because it is good; if it be not honest I will not do it for all the goods in the world."

Honesty was so prominent a trait of Abraham Lincoln's character that he gained the pseudonym of "Honest Abe." When he was twenty-two years of age he took charge of a country store in New Salem, Illinois. He never took advantage of the ignorance or necessities of customers, but represented goods just as they were, gave scripture measure and weight, and always hastened to correct mistakes. He was in great demand as umpire at all local games, both sides insisting upon his appointment on account of his fairness. His honesty won the confidence of all. When he became a lawyer he carried the same honesty to the bar. One day a stranger called to secure his services. A history of the case was given.

"I cannot serve you," said Lincoln, "for you are wrong and the other party is right."

"That is none of your business if I hire and pay you for taking the case," retorted the man.

"Not my business!" exclaimed Lincoln. "My business is never to defend wrong, if I *am* a lawyer."

"Then you won't take the case for any amount of pay?"

"Not for all you are worth," replied Lincoln.

Sir William Siemens, a German scientist who lived in England, was gifted with rare mechanical skill and

great inventive genius. He accumulated a fortune and won a place in English society, but the most noteworthy thing about him was that his standard of work was higher than that of his employers. An illustration of this trait was given in the laying of the direct United States cable from the steamer Faraday. The cable was above the tests specified in the contract, but in one place it was found to be below his own test. It took several days to cut out the faulty piece, and in the meantime stormy weather came on, so that it was necessary to cut the cable and buoy it, and the Faraday went into winter quarters on the American side, to renew and complete the work in the following spring. The cost of this scrupulousness was a hundred and fifty thousand dollars, but Sir William expressed no regret at the expense. The fact that he made a large fortune while doing better work than he agreed to do seems to prove that excessive honesty is no hindrance to success.

At one time the Duke of Wellington bought a farm lying near his estate and therefore very valuable to him. When the purchase was concluded, his steward congratulated him on having got such a bargain; for, as he explained, the owner was in difficulties and had been forced to part with the land.

“What do you mean by a bargain?” asked the Duke.

“It was valued at eleven hundred pounds,” said the steward, “and we got it for eight hundred.”

"In that case," said the Duke, "you will be kind enough to carry the extra three hundred pounds to the late owner and never to talk to me of cheap land again."

There is an old saying that "even exchange is no robbery." We may infer that uneven exchange is robbery. In fair dealing both parties are benefited. In unfair dealing one party profits by the other's loss; and knowingly to do so in a business transaction is to defraud, steal, and be a thief, the same as to steal a purse. Although common honesty is still in the ascendant, there are, unfortunately, many instances of dishonesty shown by the unscrupulous and by the intensely selfish in their haste to get rich. "There are tradesmen who adulterate, contractors who fail to carry out the details of their contracts, manufacturers who put shoddy upon the market, cast-iron tools instead of steel, and swindled fabrics in many shapes."

The chief and most valuable reward of this virtue is the respect a person has for himself. He carries his head erect and no one can put him down. He can look people straight in the eye. He has nothing to conceal and fears no investigation. He also has the highest respect of the community in which he dwells. Honest work brings success. Even Mirabeau said: "If there were no honesty, it would be invented as a means of getting wealth."

“The humblest trade has in it elbow-room for all the virtues. The huckster can be true, and honest, and honorable. What more can a Rothschild be?”

“All are not just because they do no wrong;
But he who will not wrong me when he may,
He is the truly just. I praise not those
Who in their petty dealings pilfer not,
But him whose conscience spurns at secret fraud
When he might plunder and defy surprise,
His be the praise who, looking down with scorn
On the false judgment of the partial herd,
Consults his own clear heart, and boldly dares
To be, not to be thought, an honest man.”

QUESTIONS

Trace the relation of honesty to any other moral subject already considered.

How can honesty be put into stone walls, or houses, or bridges?

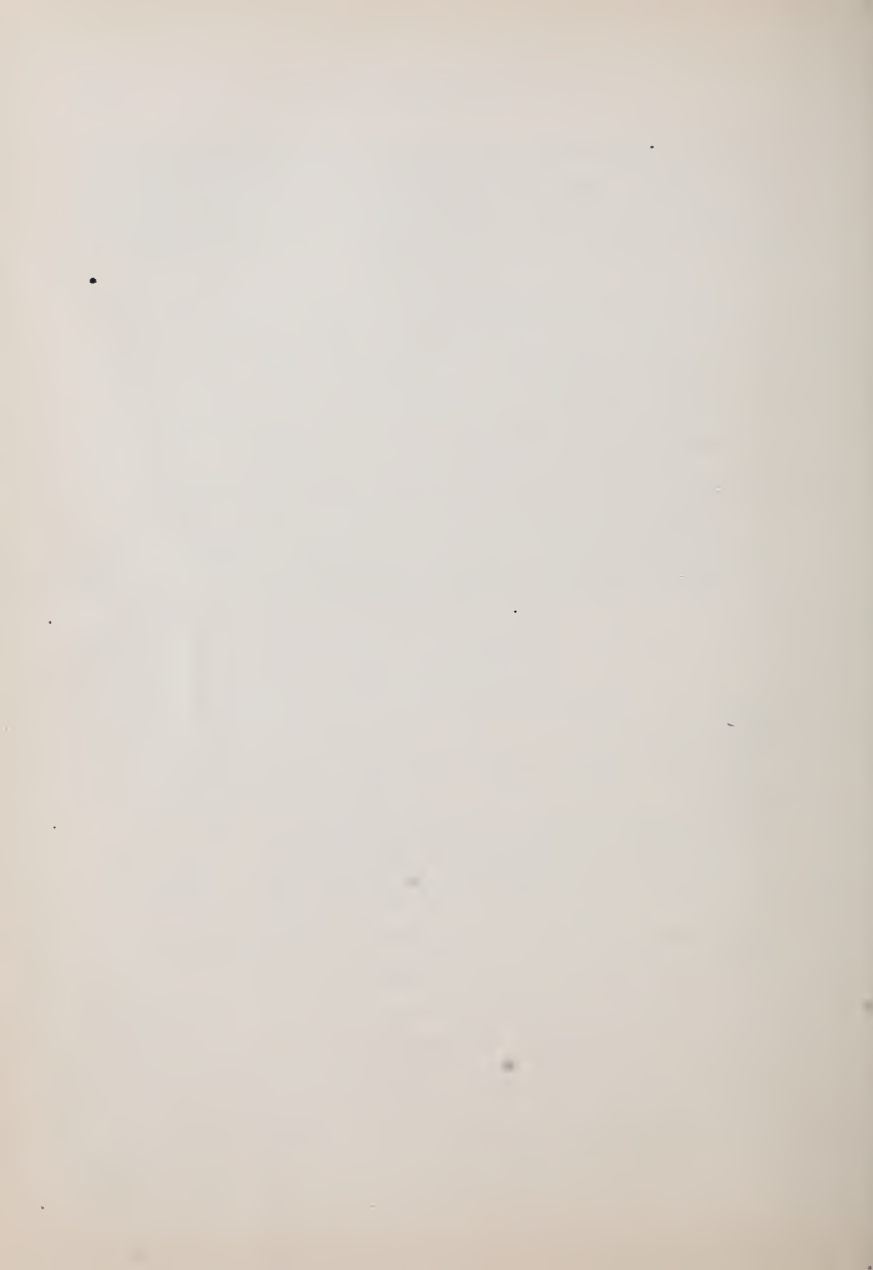
Is it ethical to “drive a sharp bargain”?

Is it right to accept large pay for little work?

What is thoroughness?

How can pupils in school practise the virtue of honesty?

What is the highest reward of honesty?



Truthfulness



TRUTH AND KNOWLEDGE

TRUTHFULNESS A HABIT

TRUTHFULNESS OFTEN DIFFICULT

DIFFERENT FORMS OF UNTRUTHFULNESS

WHY WE SHOULD BE TRUTHFUL



*"Who ever knew Truth put to the worse
in a free and open encounter?"*



LESSON IX

TRUTHFULNESS

AT first thought truthfulness seems so much like honesty as not to require a separate lesson, but if we consider a moment we shall see that, although they are, indeed, similar in nature, there are some points of difference. A person may be honest and, on account of his lack of knowledge, not truthful. Truth is the perception of things just as they are; therefore, to be truthful we must have knowledge. According to this view it may seem a difficult matter to be truthful at all times. From our own observation we can learn but a very small part of all that we need to know and we must depend mainly upon the report of facts from others, and upon the great body of knowledge already accepted as truth. But we should be cautious in our statements, and when in doubt make a thorough investigation of a subject before we speak decidedly. Truth is rarely on the surface of things. We should not judge altogether from appearances, and when it is necessary for us to make definite declarations we should dig below the crust of appearance to the solid rock of facts on which truth rests. There are no

Truth and
knowledge

grades of truth. "Truth," says Ruskin, "is the one virtue of which there are no degrees. Truth and falsehood are widely separated, with no connecting link. Truth is reality." We trust the truthful person and consider his word as good as his bond.

It may not commonly be believed that truthfulness, **Truthfulness** like the other virtues, is a habit. We are **a habit** apt to think if a person is untruthful in childhood and youth he will remain so forever. But the moral part of our mind, like the intellectual, grows in strength under proper training. Habits of honesty and truthfulness may spring up as one increases in knowledge and courage. This view of the matter does not lessen the danger of becoming untruthful, since the strongest habits are formed in early life, and unless young people constantly try to be truthful they form the opposite habit. It may be an encouragement to some who indulge in falsehood to know they can form a habit of truthfulness if they will. But it will cost constant and continued effort. Montaigne says: "After the tongue has once got a knack of lying it is almost impossible to reclaim it."

We have said that truth is not always easy to **Truthfulness** discover; neither is it always easy to **often difficult** speak it when we know it. There are some people who seem to discover truth long before others see it, and it requires no small amount of courage to stand up and proclaim it in the face of

ignorance and opposing beliefs. In early times it cost many a person his life to do this. Even Newton, of whom Bishop Burnet said that he had the whitest soul he ever knew, was severely censured because he affirmed the truth of his sublime discovery of the law of gravitation. Discoveries and inventions are not met with persecution in our day, but many advanced social, political, and ethical ideas bring ridicule and reproach. When the truth is not favorably received we are sometimes led to conceal our opinions or to sacrifice them to our interests. Especially is this true when we have done wrong and think we can escape the penalty by telling a falsehood. It seems easy to deceive, but let us remember we are deceiving ourselves when we believe it easy to deceive others; and however hard it may be to confess wrong-doing it is much harder to cover it up by lying. We do not know—

“What a tangled web we weave,
When first we practise to deceive.”

We admire one who dares to speak the truth under any circumstances. Why should we not cultivate this habit of moral fearlessness? When Sidney, the English patriot, was told that he could save his life by denying his own handwriting, and thus tell a falsehood, he replied: “When I have been brought into a dilemma in which I must assert a lie or lose

my life, I have a clear indication of my duty, which is to prefer death to falsehood”.

Ruskin says: “The essence of lying is in deception, not in words. A lie may be told by **Different forms of untruthfulness** silence, by equivocation, by the accent on a syllable, by a glance of the eye, attaching a peculiar significance to a sentence; and all these kinds of lies are worse and baser by many degrees than a lie plainly worded; so that no form of blinded conscience is as far sunk as that which comforts itself for having deceived because the deception was by gesture, or silence, instead of utterance.”

In our desire to be agreeable we may tell lies in compliments or we may do it to spare the feelings of a friend. On some the obligation of a promise or of keeping faith seems to rest but lightly. Such would hardly appreciate the nobility of character shown by the Duke of Wellington, who was offered one hundred thousand pounds if he would disclose a state secret.

“It seems you are capable of keeping a secret,” he said to the person who offered the bribe.”

“Yes.”

“Well, so am I,” responded the Duke.

Gossip and scandal come into the category of untruthfulness because they are usually made up of a minimum of facts, or of what are supposed to be

facts, and a maximum of suspicions and surmises and exaggerations that are given out by busy-bodies as truth. To show how closely related are the vices, we have but to recall the fact that the gossips, the tell-tales, the scandalmongers are the idlers in a community.

It is not wrong to withhold truth when no good can come by revealing it, and it is better to know as little as possible of the failings of others, and keep that little to ourselves. There is great virtue in minding one's own business. Insincerity is another form of untruthfulness. There are people who are all things to all men, who say one thing and do another, like Bunyan's Mr. Facing-both-ways.

Society, in a narrow sense, means a civilized community with its common interests and aims. Without trust or confidence we could not live in social relations at all.

Why we
should be
truthful

Confidence rests upon truth, and thus we may infer that all the advantages we reap from living in a civilized community, or from civilization itself, come through truthfulness. Another all-important reason for truthfulness is the effect it or its opposite has upon ourselves. One who practises falsehood not only loses the respect and confidence of others, but he loses faith in himself. Truthfulness is the very foundation of all personal excellence.

"Do not let us lie at all. Do not think of one

falsehood as harmless, and another as slight, and another as unintended. Cast them all aside; they may be light and accidental, but they are ugly soot from the smoke of the pit, for all that; and it is better that our hearts should be swept clean of them without over-care as to which is largest or blackest. Speaking truth is like writing fair, and comes only by practice.”—*John Ruskin*.

“Truth is beauty, and beauty truth.” — *Keats*.

“Who ever knew truth put to the worse in a free and open encounter?” — *Milton*.

“Shame knew him not, he dreaded no disgrace,
Truth, simple truth, was written in his face.”

— *Crabbe*.

“Vice has many tools, but a lie is the handle that fits them all.”

“They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think.”

— *James Russell Lowell*.

“A lie which is half a truth is ever the worst of lies.”

— *Tennyson*.

QUESTIONS

How does truthfulness differ from honesty?

Give instances when it is not easy to speak the **truth**.

How can the habit of truthfulness be formed?

What course is best after wrong doing?

What effect has the telling of falsehoods upon the one who tells them?

What would society be without truthfulness?

Are there cases in which prevarication is allowable?

Give the substance of Ruskin's advice in regard to lying.

Give the quotation from James Russell Lowell.

Read Yonge's *Golden Deeds*, Smiles's *Character and Self-help*, Matthews's *Getting On in the World*.

Time



"TIME FLIES"

"TIME IS PRECIOUS"

PROCRASTINATION

PUNCTUALITY

THE UNPUNCTUAL

A RIGHT USE OF TIME BRINGS LEISURE
AND BALANCE INTO LIFE



*"Time and tide wait for
no man"*

LESSON X

TIME

THIS is a trite old saying, the meaning of which is so apparent to us all that it seems hardly worth repeating. But the more **"Time flies"** striking truth included in it is that life flies with time. The moments, weeks, years, vanish into the past, and once gone they can never be recalled. The manner in which we use our time so affects our character that the using of it wisely is a main element in the art of living well. Franklin says: "Dost thou love life? Then do not squander time, for that is the stuff life is made of."

It is pointedly said that lost wealth may be replaced by industry, lost knowledge by study, lost health by medicine and temperance, but lost time is gone forever. Realizing this fact, we should learn to prize the present moment. Young people, upon whom time **"rests lightly,"** rarely value it as they ought, and by dreaming and frittering it away, form a habit of indolence which in after years holds them in an iron grasp.

Because hours of work are diligently improved, it does not follow that hours of leisure should be spent

in idleness. Change is rest, and a change to a different kind of work, or to some profitable subject of thought is more restful and much less injurious than listlessness and dawdling. When Watt sat in the chimney-corner watching the cover of the boiling tea-kettle he was apparently idle, but in reality he was designing the steam-engine. Newton was sauntering through an orchard when a falling apple led to his discovery of the law of gravitation.

Men of business are accustomed to say that "time is money"; it is much more. A few moments wasted daily on profitless reading, or in trivial occupation, if put to good use, would make an ignorant person wise, or a poor person comfortable and happy. When Drexilius was asked by a friend how he managed to accomplish so much, he replied: "The year has three hundred and sixty-five days, or eight thousand seven hundred and sixty hours. In so many hours great things can be done. The slow tortoise made a long journey by losing no time." Suppose we could regain the time we have squandered in needless slumber, in day-dreaming, or in other trifling ways, what an opportunity it would furnish to turn our air-castles into reality!

It is said that in the gold-working room in the United States mint, at Philadelphia, there is a peculiar floor made of a network of wooden bars to catch all the falling particles of the precious metal. When

the day's labor is over, the floor, which is in sections, is removed, and the golden dust is swept up to be melted and coined. Let us learn from this the nobler economy of time. Let us glean the golden dust so many sweep out into the waste of life.

“Never put off till to-morrow what can be done to day.”

“One to-day is worth two to-morrows.”

When there is not a just appreciation of the value of time, or when a person is overcome by indolence or laziness, procrastination, **Procrasti-
nation** the putting off the duty of the hour, is the result. The procrastinator, knowing that a certain piece of work must be done, thinks it will be just as well to do it some other time, and defers it until that time shall come. But it never comes. To-morrow finds him with as little energy as to-day, with the habit of procrastination strengthened by indulgence. Putting a duty off does not make it easier. The sooner we face and conquer a difficulty the less of a difficulty it becomes. The longer we put it off the harder it seems and the less willing are we to do it. If we delay one task we retard all that follow and bring about inextricable confusion. “When a regiment is under march,” wrote Sir Walter Scott to a young man who had asked advice, “the rear is often thrown into confusion because the front does not move in time.”

The danger of delay is shown by Plutarch's story of the Theban magistrate. While reclining amidst a merry party, despatches were handed to him that gave news of a plot against his life. "Business to-morrow!" he cried, thrusting the packet out of sight. One of the company urged him to open it, but he refused. He did not live to open the packet; the plot was ripe for action, and on the following day he fell a victim to it, while the information sent to put him on his guard lay neglected and unread.

The forming and strengthening of the habit of
Punctuality punctuality is one of the best results of school training. "Never to be late at school" is an ambition that most pupils have, but few realize the great value punctuality will be to them in after life. Nothing inspires confidence in a business man sooner than this quality, and there is probably no habit more hurtful to his reputation than that of always being behindhand. Many have failed in life from this cause alone. One who does not keep an appointment promptly is not only discourteous, but he is a procrastinator and as reckless of another's time as of his own. Many instances of the value great men have put upon punctuality can be given. When Washington's secretary excused himself for being late and laid the blame to his watch, Washington quietly said: "Then you must get another watch, or I another

secretary." Louis XIV said: "Punctuality is the politeness of kings, the duty of gentlemen, the necessity of business men." Lord Nelson said: "I owe all my success in life to having been always a quarter of an hour before my time."

The unpunctual person is a general disturber of the peace and serenity of others. Every one with whom he has to do is subjected to inconvenience. The only thing he is systematic about is in being late. He disturbs his class by being late at school, he annoys others by being late at church or at an entertainment, he arrives at his appointment after time, gets to the railway station after the train has started, posts his letters after the mail has closed. The man habitually behind time is habitually behind success, and rails at fortune — when the fault lies in himself.

The
unpunctual

While we urge upon the young the economizing of time, it is not to be understood that such saving of it as will rob one of needed sleep and recreation is intended. Nor is it true that every moment spent in seeming idleness is wasted.

A right use of
time brings
leisure and
balance into
life

It is said that perfect relaxation of the muscles is necessary, at times, for rest. If we have the happy faculty of resting a fatigued brain in this way, it brings healthful ease in waking hours and refreshing sleep at night. It is an element in the economy of

time that we divide and apportion it so that one period will not clash with another. An orderly and proportionate division brings calmness, serenity, and balance into life, without which there is ever a hurrying from one thing to another, a toil-and-moil, and driven-to-death condition that brings anxiety and fatigue and defeats the ends of improvement of time.

Those who make the best use of their time are the hard workers who have a proper sense of the adjustment of each step in life to every other, the result of which is a happy and harmonious whole. This adjustment gives needed leisure for recreation, for self-improvement, and for rendering some useful service to the community in which we live.

“Believe me when I tell you that thrift of time will repay you in after-life with a usury of profit beyond your most sanguine dreams; and that the waste of it will make you dwindle alike in intellectual and in moral stature beyond your darkest reckonings.” — *William E. Gladstone.*

“He who loses an hour in the morning may keep on a dog’s trot all day, and will not overtake it by evening.” — *Benjamin Franklin.*

“Procrastination is the the thief of time.”

“Time and tide wait for no man.”

QUESTIONS

What is perhaps the most valuable thing to remember about time?

How should young people spend their leisure time?

What is dawdling? Why is it harmful?

What is procrastination?

What is better than putting off an important duty?

What are the advantages of punctuality in school?

What unlovely trait of character does the unpunctual person exhibit?

Should there ever be perfect rest and freedom from work?

Why is change rest?

What is the best result of the right use of time?

Repeat what the "Grand Old Man" has said on this subject.

Order



“A PLACE FOR EVERYTHING, AND
EVERYTHING IN ITS PLACE”

CARELESSNESS AND DISORDER

“SYSTEM A GOOD SERVANT,
BUT A BAD MASTER”

PRACTICAL BENEFITS OF SYSTEM



*“Order is Heaven’s
first law”*



LESSON XI

ORDER

“ORDER is Heaven’s first law.” We learn this lesson from nature. The sun, the moon, the stars preserve their exact places in the universe and move in their paths without the slightest deviation. The most minute change from the exact course would hurl them from their places into space and produce chaos. “In human doings and human productions,” says Blackie, “we see everywhere manifestations of order. Well-ordered stones make architecture, well-ordered words make good writing, well-ordered facts make science.” In common life things have a place in space, and to arrange them in their right relations is one of the important concerns of conduct.

The habit of orderliness is closely related to that of cleanliness, and, like it, is a sign of civilization. To carry out the maxim with which this lesson begins, it is necessary to arrange things in classes and to keep all of a kind together. Otherwise confusion reigns. A well-kept house is a model of orderliness. There are certain places for certain things—cupboards for dishes, drawers and closets for clothes,

“A place for
everything and
everything in
its place”

shelves for books — and order demands that each class of things be kept in its own place. In a well-managed carpenter's shop each saw and hammer and file has its hook or nail or slot where it belongs, and where it is kept when not in use. The business man must have a desk with compartments and pigeon-holes for holding different papers, so that he may be able to turn to them at a moment's notice. Having a place for everything and keeping everything in its place is called system. There is no work nor business that does not demand system. The smallest business exacts it and will go to ruin without it. In a complicated business it is indispensable. The orderly disposition of time and things is enforced in every good school, and years of constant practice by the pupils ought to establish this habit so firmly as to make it an element of success in later life.

A striking illustration of orderliness is afforded by a seemingly trivial incident in Gladstone's life. At one time when he wanted a certain paper to prove a certain point, he directed his private secretary in the following manner: "If you will please go to the second desk in the small library, the third drawer on the right hand, in the last compartment in the back of the drawer you will find a bundle of papers tied with a black ribbon, dated 1845, and labeled R. P. Bring me that." It was brought. Mr. Gladstone took out of the parcel the paper he

wanted, a memorandum which he had not used in forty years!

Sometimes in our love of present ease we yield to the temptation to make the quickest **Carelessness** and handiest disposition of things, and **and disorder** throw them carelessly down, here and there. When next we wish to use them it takes much more time and effort to find them than it would have taken to put them in the right place at first. Things we do not need seem to get in our way and things we do need keep out of our way until our patience is exhausted. The professional or business man who has not due regard to order will never do anything well. It matters not how clever he is, nor how fertile in expedients, if he works without any systematic plan he will sooner or later come to grief. When things control us and domineer over us "they waste our time, try our patience, destroy our business, and scatter our fortune."

A person who has no thought of system in his daily life is liable to use his time and "System a good strength to little advantage. But one **servant, but a** who gives the chief place to system is **bad master**" likely to limit his labors to the routine demands of his system. One who bends to system rather than compels system to bend to him is not fitted for great enterprises, neither is he competent to meet the special and extra requirements of such exceptional

days as are continually thrusting themselves into every busy life. The successful business man has system under his control so that he can use it or dispense with it according as he thinks it will help or hinder his success. When system is a mere dead and meaningless routine it is called "red tape," or the "idolatry of system."

The systematic division of time and labor in all extensive manufactories secures large and quick results. In a store in which each employee knows his place and work more is done, and done better and at less cost, than would be possible otherwise. The home in which the work is conducted methodically is much more attractive than that in which disorder prevails. The pupil who conforms to the system of his school, observing the precise time for study, with books and papers in order on his desk, is sure to have an honorable standing. The orderly and systematic man can manage a thousand things with greater ease than one without order or system can manage a dozen. One writer says: "System is like packing things in a box; a good packer will get in half as much again as a poor one." Another says: "Marshal thy notions into a handsome method. One will carry twice more weight when packed up in bundles than when it lies outwardly flapping and hanging about his shoulders." Noah Webster prepared his dictionary in thirty-six

years, and it is said that but for his methodical habits it would have taken ten or twenty years longer. There is much truth in the following statement : "A business reduced to system will almost run itself. Thus the heads of great concerns are able to accept public office, or spend a year in Europe, in absolute confidence that the business will be well conducted in their absence. They know each man has his part of the work for which he is responsible, each process has its precise method, each account its precise place."

System is one of the keys to business success. It keeps things under our control, and they then become our faithful and efficient servants.

"To everything there is a season, and a time for every purpose under heaven."

"Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state. As the beams to a house, as the bones to the microcosm of man, so is order to all things." — *Southey*.

"He lost the sense that handles daily life,
That keeps us all in order."

— *Tennyson*.

"Without order there is no living in public society, because the want thereof is the mother of confusion."
— *Hooker*.

QUESTIONS

Why is it a duty to keep things in their places?

Describe a systematically arranged room or desk.

Does carelessness or disorder rank as a vice? Why?

What is system? When is it a virtue? When is it a vice?

Mention some penalty that has followed carelessness, in your own experience.

Mention some benefits of orderliness.

Repeat the quotation from Southey.

Courage



STOICISM

PATIENCE

HEROISM

"THE TENDEREST ARE THE BRAVEST,
THE LOVING ARE THE DARING"

COWARDICE

RECKLESSNESS

BULLYING

THE REWARD OF COURAGE IS HONOR



*"Not all the names of heroes are
to be found in history"*

LESSON XII

COURAGE

The ancient Greeks were divided into different sects, or schools of philosophy, that became very famous. One school, the **Stoicism** Epicurean, taught that the true principle of living was to get all possible happiness out of life. Another, the Stoics, maintained that it should not be the great object of man to live happily, or even to live at all. Its belief was that we should always be masters of ourselves, and allow nothing to disturb our self-command and repose of mind. From "Stoic" is derived our word "stoicism," which means, in general, a habit of mind that takes all things calmly, that is, cool in peril, and peaceful in the midst of pain and misfortune. There is a higher philosophy than that of stoicism, but stoicism is not to be despised. It forms the best basis upon which the higher virtues can rest. Fortitude, patience, and courage make the strong character, while love, sympathy, and helpfulness make it beautiful.

In early times when men were open to attack by wild beasts and marauding armies physical courage was necessary in **Moral courage** facing and fighting those enemies. But in the

peaceful security of a civilized community the need of such courage is rare. It is moral courage that is needed: courage to fight the battle of life, with its inevitable ills; courage to pursue our work steadily and persistently, waiting patiently for success or bearing misfortune with serenity; courage to do right when others around us are doing wrong; courage to follow the right course, whether it brings blame or approval, pain or pleasure, profit or loss. "The power to stand alone with truth or right against the world is the test of moral courage."

It was this kind of courage that Lincoln showed when, against the advice of Congress and his friends, he decided to have a call made for five hundred thousand recruits. "It will endanger your reelection," said his advisers. Stretching his tall form to its full length, with the fire of indignation flashing in his eyes, as if he had been asked to do a dishonorable act, he replied: "It is not necessary for me to be reelected, but it is necessary for the soldiers at the front to be reinforced by five hundred thousand men, and I shall call for them; and if I go down under the act, I will go down, like the Cumberland, with my colors flying."

It is related of Gladstone when at Oxford that one day in the common dining room some one proposed a toast of which he disapproved. Instantly he turned his glass upside down. Simple as the act may seem,

it would be easier for most men to face a blazing cannon. A distinguished naval officer said of Mr. Gladstone : " There is no man living who would have made so splendid an admiral of the old type as Mr. Gladstone, if he had only been in the navy. Once let him be convinced of the righteousness of his cause, and he would fight against any odds, nail his colors to the mast, and blow up the magazine rather than surrender."

Almost every step of progress in the annals of our race has been made in the face of opposition and difficulty. There is scarcely a truth that has not had to fight its way to recognition. Galileo was persecuted on account of his views concerning the motion of the earth ; Roger Bacon was imprisoned because of his investigations in chemistry. When Dr. Harvey published his theory of the circulation of the blood, his practice fell off, and the medical profession stigmatized him as a fool. Could we trace the history of any great discovery, or invention, or reform, or work of broad human interest, we should find that it had been accomplished, at least in early times, by men endowed with energy, devotion, and courage, who, however much they may have been opposed or reviled by their contemporaries, now rank among those whom we most delight to honor.

" Many loved Truth, and lavished life's best oil
Amidst the dust of books to find her,

Content at last, for guerdon of their toil,
With the cast mantle she had left behind her.

“Many in sad faith sought for her,
Many with crossed hands sighed for her;
But these, our brothers, fought for her,
At life's dear peril wrought for her,
So loved her that they died for her,
Tasting the raptured fleetness
Of her divine completeness.”

— *James Russell Lowell.*

There is no higher form of courage than patience
— patience in great things and in small,
Patience patience in enduring pain and bodily
ills, patience in withholding the angry retort, patience
with stupidity, patience in doing the drudgery of
work with discouragements and disappointments all
along the way, patience in self-denial. It is said that
of all the lessons taught in this school of the world
the hardest to learn is *to wait* patiently. Young
people are impatient of the time spent in getting an
education. Ten or fifteen years seem interminable.
Men are in a hurry to become rich; to wait forty
years for a fortune has a discouraging outlook to
many. But it must be remembered that the road
to great excellence in any pursuit is a long and rough
one, and no one can travel it who does not wait and
work with indomitable patience. Nearly all of the
most successful men in America have fought their

way to wealth or distinction against formidable obstacles. Franklin, Patrick Henry, Clay, Webster, Jackson, Douglas, Lincoln, Grant were all sons of poor parents, and but for their courageous persistency would never have worked their way from the foot of the ladder to the very top.

History and biography abound in examples of signal patience shown by great men under trying circumstances. The gentle words of Sir Isaac Newton to his dog Diamond, when it upset a lighted taper on his desk and destroyed the laborious calculations of years, are familiar to all. When Carlyle had finished the first volume of *The French Revolution* he lent the manuscript to a friend for perusal, and it having been left on the parlor floor the servant used it in lighting the kitchen fire. The author experienced positive anguish when he learned of the mishap, but without wasting any time in complaints set resolutely to work and at last triumphantly reproduced the book. When Audubon had toiled for many years to get accurate representations of American birds he found that two Norwegian rats had in a night destroyed two hundred of his drawings containing the forms of a thousand birds. So intense was his suffering that he writes: "I slept not, and my days passed like days of oblivion until, finally, I took my gun, my note-book, and my pencil and went forward to the woods as gayly as if nothing had happened."

It took three years to refill his portfolio.

Ninety per cent. of what is called genius is courage in the form of patience. If we take a look at the biographies of great men we find almost without exception that the men of brilliant achievements, whether poets, orators, statesmen, historians, generals, or teachers, have toiled more laboriously and persistently than smiths or carpenters, and that the reason they have surpassed other men is simply because they have taken more time and pains than other men.

"A NEW TIME-TABLE — 'WAIT!'"

- "When you are puzzled and perplexed,
Leave off the worrying debate,
And think of other things awhile;
You'll see it clearer if you wait.
- "When temper rises, hot and quick,
And you are vexed at friend or mate;
Watch your time-table! stop just there!
Save the collision! Simply 'wait!'"
- "Each thing in nature keeps this law,
The smallest plant abides its date —
And summer's heat, and winter's flaw,
And storm, and calm their season 'wait.'
- "This is the law that rules our lot,
And holds the whole of human fate;
He conquers who has force to strive,
And equal patience has — to 'wait.'"

— *Helen Hunt Jackson.*

Those who are brave in a good cause are called heroes. When we read the history of the world we see how much we owe to those heroes of the past—to men who gave life and fortune for truth, for justice, for philanthropy, for patriotism, that the generations might have full liberties, and fair laws, civilization, culture and Christianity. Indeed, we owe them all that makes life of real worth; not the smallest service ever rendered to mankind that has not had its heroes.

Heroism

But it would be a great mistake to think that the names of all the heroes are found in history. Many heroic lives have been humble and unknown. After a victory the leaders are honored, but they could not have won the battle had it not been for the bravery of their soldiers, whose names are never heard outside of their own circles, whose deeds are never chronicled. Railway engineers have died with their hand on the throttle that others might live; sea-captains have stood at their posts on blazing decks until every soul in their care had left the ship that often carried them into the deep; physicians and nurses have not shrunk from pestilence in order to save life. Father Damien so pitied the lepers, who were deprived of the comforts of the world and the consolations of religion, that he lived with them and died with them in seeking to do them good.

Many have been heroes in the most common walks

of life. Boys and girls have sacrificed every enjoyment in order to obtain an education, or contrariwise, have given up the chance of an education in order to assist or support their parents or brothers and sisters. It is heroic to give up one's pleasure for the sick at home, or to endure any real self-sacrifice. Heroism needs no romantic setting to be worthy of the name.

Gentleness and tenderness have been found to characterize those who have done the
"The tenderest
are the bravest,
the loving are
the daring" most courageous deeds. General Grant had no fear of "iron hail and leaden rain," but when Lee surrendered and the Union men began to celebrate the occurrence by firing cannon, Grant directed the firing to cease, saying: "It will wound the feelings of our prisoners, who have become our countrymen again." Abraham Lincoln, who was a giant in physical strength and moral courage, had a most tender heart. When tidings of the heavy losses in the Battle of the Wilderness reached him, he exclaimed, with deep emotion: "My God! my God! twenty thousand poor souls sent to their account in one day! I cannot bear it! I cannot bear it!" At another time he said to Secretary Seward: "This dreadful news from the boys has banished sleep and appetite. Not a moment's sleep last night nor a crumb of food this morning. I shall nevermore be glad."

True courage is magnanimous. When General

Grant had been for several months in front of Petersburg, apparently accomplishing nothing, while General Sherman had captured Atlanta and made his grand march to the sea, there was a demand that Sherman should be promoted to Grant's position. Hearing of it, Sherman wrote to Grant: "I have written to John Sherman to stop it. I would rather have you in command than any one else. I should emphatically decline any commission calculated to bring us into rivalry." General Grant replied: "No one would be more pleased with your advancement than I; and if you should be placed in my position, and I put subordinate, it would not change our relations in the least. I would make the same exertions to support you that you have done to support me, and I would do all in my power to make our cause win."

Lincoln called to his cabinet a man who had publicly insulted him by use of the most opprobrious epithet the language offers, and appointed to the chief-justiceship another who had spoken of him with habitual contempt.

One writer says that cowardice consists in exaggerating danger. He adds: "When we think of it, there is no condition in life Cowardice in which we are absolutely safe. A mad dog might run into the room at this very minute, and bite us all. The house might take fire. When we go into the street a runaway horse might knock us down, or

we might meet a person with the small-pox." A cowardly person constantly sees these things as likely to happen. He not only thinks the evil will come, but that he can not bear it if it does. The courageous man takes due precaution against danger and lives as in absolute safety, with the determination to bear with fortitude whatever comes. In war the coward is the one who turns his back in battle.

One kind of cowardice is the opposite of moral courage. It is cowardly to be an "eye-servant," or to do differently when people are looking, from what we would do when alone. It is cowardly to say what we think people will like to hear rather than what we know to be true. He is a coward who tries to think as everybody else thinks until he has no mind of his own left, who apes other people for fear of being considered odd. One who is afraid to stand up and be himself, who cringes or fawns or toadies to others, is a coward as much as the soldier who turns his back in battle.

There is a kind of cowardice that has somewhat the appearance of courage. Of course
Recklessness it is brave to face danger when there is good reason for doing so — to rush into a burning building when there is a life to be saved, or to plunge into the stream to rescue the drowning, or to face the cannon's mouth in time of battle; but to do these things needlessly or because we think it will redound

to our credit is not courage, but recklessness or foolhardiness. It is not courage that prompts a man to shoot a boat over the falls of Niagara or walk a tight-rope above their foaming waters for a wager. Doing things because some one dares us is just the opposite of courage.

There is a certain quality that sometimes passes for heroism that has no relation to it and deserves only contempt. It is seen **Bullying** in those who show their strength exclusively at the expense of the weak. The bully is no hero. He is often found on the playground as well as in other places, and is generally shown to be a coward when a display of courage is called for. There are robbers and pirates and banditti and burglars who are sometimes the admiration of boys who have seen very little of real life and whose foolish idea of a hero is some sort of a robber-king.

In time of danger when a person risks his life to save others, when he dares to face shot and shell for his country, when he bravely defends the weak and the oppressed, all **The reward of courage is honor** the world applauds and admires. When we see one who has himself under command, who is a slave to no one, who dares to do right, whose tongue no argument nor bribery can make speak falsely, we honor him above all others. "No man ever handed down to history an undying fame who did not have the

courage to speak and act his real thought, and act in defiance of the revilings and persecutions of his fellows."

"He has not learned the lesson of life who does not every day surmount a fear." — *Emerson*.

"This above all; to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

— *Hamlet*, i, 3.

"Cowards are cruel; but the brave
Love mercy, and delight to save."

"A great deal of talent is lost in the world for the want of a little courage. Every day sends to their graves a number of obscure men who have only remained in obscurity because their timidity has prevented them from making a first effort; and who, could they have been induced to begin, would, in all probability, have gone great lengths in the career of fame. The fact is that, to do anything in this world worth doing, we must not stand shivering and thinking of the cold and danger, but jump in and scramble through as well as we can." — *Sydney Smith*.

"The wrecking of the *Maine*, happening at night, was so sudden and the convulsion was over in so brief a time that a chance for a display of heroism seems next to impossible; and yet, in the terror of that

awful scene every surviving man immediately recovered himself and stood to his discipline. Not one comrade was forsaken by another. The last seen of the lost lieutenant was at the turret under his charge, weak and staggering with his wounds. The marine on duty, true to his habit of service, rushed through a dark passage flooded with water, and reported that the ship had been blown up and was sinking. It did not occur to him to save himself until his duty was done. Officers and men, in danger of being swamped by the death struggle of the ship, rowed around her, trying to save life, and careless of their own. The captain was the last to leave the ship. No man sought his own safety at the sacrifice of another, nor sought it first." — *Youths' Companion*.

QUESTIONS

Relate something more of the Stoics that you have learned in your reading.

Give an illustration of physical courage that may have come to your notice.

Give an illustration of moral courage.

Why does Truth generally have to fight its way.

What is heroism?

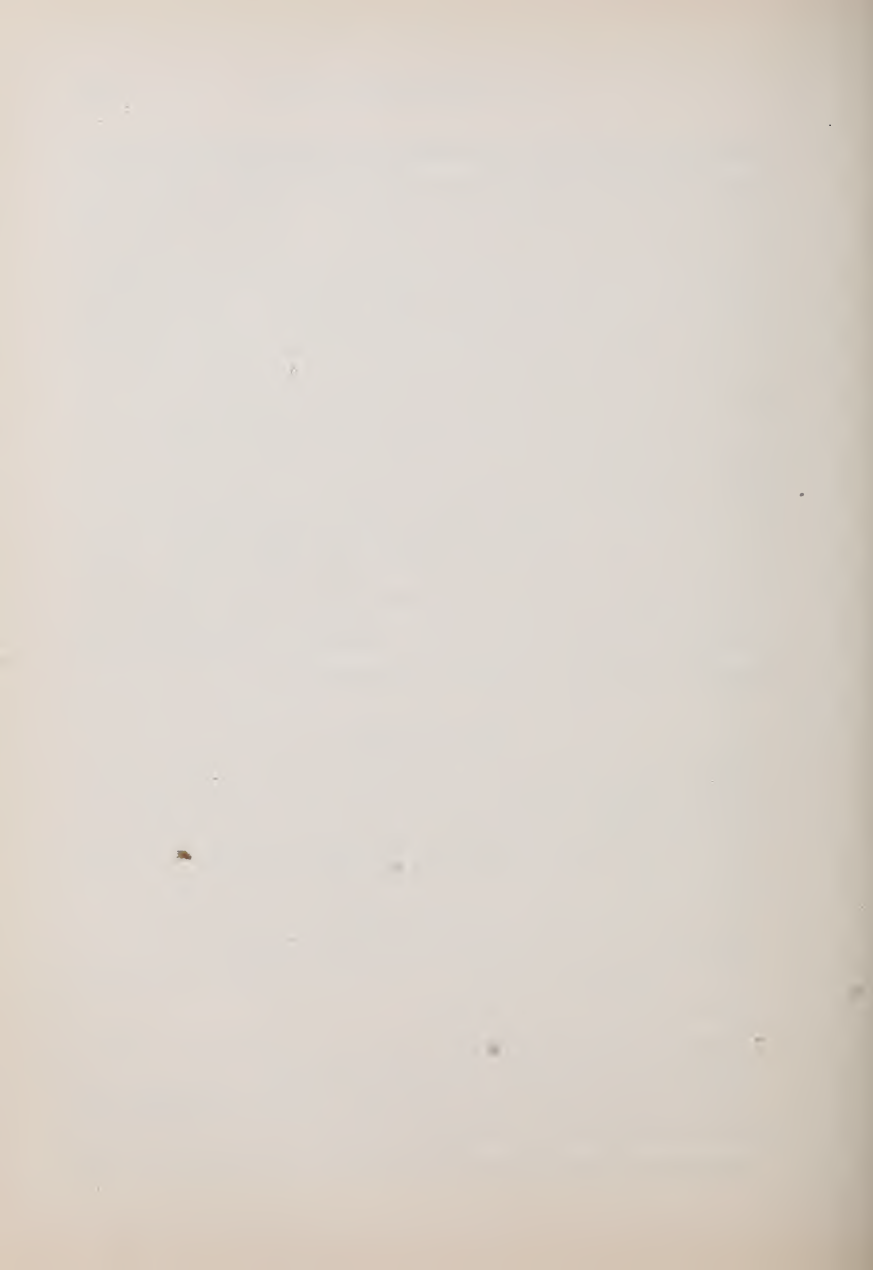
Mention some hero of history.

• Give your idea of a coward.

How does recklessness differ from courage?

From the quotation from Emerson, should you judge the virtue of courage to be a matter of habit?

Repeat the quotation from Shakespeare.



Love



SYMPATHY AKIN TO LOVE

INDIFFERENCE

SELFISHNESS

INSINCERITY

THE COUNTERFEIT OF LOVE IS
SENTIMENTALISM

THE REMEDY FOR SELFISHNESS



*"Love is the common air of
heaven and earth"*

LESSON XIII

LOVE

IN studying the subject of courage we learned that a certain amount of stoicism forms the best basis upon which the higher virtues can rest. When stoicism is permeated by love it becomes the supreme quality of character. The world is so made up that it probably never happens that a person lives without love. There is the love of parents, of brothers and sisters, of relatives and companions. It is also rare to find one who does not love some person besides himself. True love is not a weak, sentimental feeling, but the strongest of which we are capable. It is taking others into our hearts and lives, and calls for hard service and self-sacrifice when the needs of others require it.

Henry Drummond has called love "the greatest thing in the world." His analysis will perhaps give us a broader view of it than we have ever had before. He says: "The spectrum of love has nine ingredients —

"Patience: 'Love suffereth long.'

"Kindness: 'And is kind.'

"Generosity: 'Love envieth not.'

"Humility: 'Love vaunteth not itself, is not puffed up.'

"Courtesy: 'Doth not behave itself unseemly.'

"Unselfishness: 'Seeketh not her own.'

"Good temper: Is not easily provoked.'

"Guilelessness: 'Thinketh no evil.'

"Sincerity: Rejoiceth not in iniquity, but rejoiceth in the truth.'"

Dr. Munger says: "Look for a moment at love — human sympathy. It needs no words to show that this is the crown of character. It is not a sentiment to be indulged; it is a law to be obeyed. It is not a soft and beautiful thing born in tender hearts, but is the rock that upholds character; it is the hooks of steel that bind it together. It is the common air of heaven and earth, — the only breath that will sustain the human soul."

Love and sympathy are often regarded as stronger
Sympathy akin or weaker expressions of the same thing;
to love this is in accordance with Prof. Drummond's analysis. But if we take love in its general acceptation, there may be sympathy without love, and seemingly love without sympathy. We may have sympathy for one who is in trouble, even if a stranger. A child may, by disobedience or evil habits, cause great grief to his parents whom he really loves. Sympathy as a form of love is seen in the exemplification of the golden rule: "Do unto others as you

would that they should do unto you." This putting one's self in the place of another is an illustration of the "brotherhood of man," that broad and general love that extends to the whole human race. Love and sympathy express themselves in various ways. They give food to the hungry, clothes to the naked, forgiveness to the penitent. Indeed, all the higher social virtues that bring happiness and sweetness into life are but different forms of these virtues.

The Stoics taught that it was a virtue to be indifferent to the love and esteem of others.

Indifference

It is true that most of our annoyances and trials come through our personal relations, and sometimes it seems that if we could get away from people entirely we should be much happier. When we are slighted, or feel that we are not appreciated, we are apt to shrug our shoulders and say: "I don't care. Nobody cares for me and I care for nobody." Once in a while a person carries this feeling so far as to withdraw himself from society and live the life of a hermit. Perhaps some of the ills of life are avoided in this way; but it is in running away and hiding from them, instead of overcoming them bravely and resolutely. Trying to live as if the rest of the world had no interest for us is trying to deprive ourselves of all that is best in life. Although our relations with others bring pain as well as pleasure, we must bear the pain with courage and strive to make our

lives so beautiful that the pleasure will outbalance it. We cannot, try as we may, live satisfactorily without companionship. We need human love and sympathy to make us happy, and if we receive we should give in equal measure. Love begets love. A little girl was once asked: "Why does everybody love you so much?" She answered: "I think it is because I love everybody so much." This simple story shows that our happiness depends upon mutual affection, and that indifference must bring a loveless and unenjoyable life.

The world in which we live may be compared to a great army, of which the family, the **Selfishness** school — all of our civic and domestic relations — are the divisions wherein each of us has a certain place and certain duties to perform in order to maintain that place. Inferring from what we have learned about industry and economy and the improvement of time, we know it to be right for us to look after our own interests with the greatest care and energy. Unless we do so we cannot fill the position assigned us in this great army to which we belong. But while we seek our own interests we are not to act as if the interests of others were not of as much importance to them as ours are to us. There is danger in becoming so bound up in our own affairs as to forget that other people also have affairs and rights. That would be selfishness and the very op-

posite of love. As love is ranked the greatest of the virtues around which so many other virtues cluster, so selfishness may be called the center and source of the vices. It is selfishness that robs, cheats and lies; selfishness that leads to intemperance; selfishness that speaks the cruel word; selfishness that refuses to work. Selfishness is ungenerous, discourteous, unkind, and insincere. If we turn back to Prof. Drummond's analysis of love we shall see that selfishness includes the opposite of every virtue he has mentioned.

Sometimes selfishness has the appearance of love. It does the same things, but the motives are different. If it bestows gifts it is Insincerity with the expectation of a return. If it does any kind act it has its eye on the reward. Like falsehood, it says one thing and does another. There is no person who loves less and who eventually is loved less than he who is insincere.

There are some who are never so happy as when pouring forth a gush of feeling. They The counterfeit of love is sentimentalism are always on hand wherever there is mourning or rejoicing, and seem to overflow with sympathy. They literally "rejoice with those who rejoice, and weep with those who weep." But they are only indulging in one form of selfishness. They do not really care for the joys and sorrows of others, but they like the thrill of excitement it brings

to witness joy or grief. They cannot be relied on for any duty that calls for self-sacrifice, for this gush of sentimental feeling gives out as soon as serious service is required. Young people should guard against sentimentalism in themselves, as it undermines true character; and while it should not lead them to be over-suspicious of others, they should be on their guard to detect the sham, whether in the form of protestations of affection, in compliments, or in sympathy for the suffering.

The only way to grow unselfish is to become interested in others, recognize their rights, and share their joys and sorrows, hopes and fears. Drummond says: "The supreme work to which we need to address ourselves in this world is to love. Is not life full of opportunities for learning to love? Every one every day has a thousand of them. The world is not a play-ground, but a school-room. Life is not a holiday, but an education. And the one eternal lesson for us all is how better we can love. What makes a man a good cricketer? Practice. What makes a man a good artist, a good sculptor, a good musician? Practice. If a man does not exercise his arm he develops no biceps muscle; and if a man does not exercise his soul he acquires no muscle in his soul, no strength of character, no vigor of moral fibre, nor beauty of spiritual growth. Love is not a thing of enthusiastic emotion. It is a rich, strong,

vigorous expression of the whole character. And the constituents of this great character are only to be built up by ceaseless practice."

"Love took up the harp of life, smote on all its strings with
might,
Touched the chord of Self, that, trembling, passed in music
out of sight."

— *Tennyson.*

"As the pure water rises in its source, the spring,
so unselfishness rises from the true heart, because it
cannot help it."

QUESTIONS

Mention some duties or virtues that arise from our association with others.

How are love and sympathy alike? How unlike?

Why is indifference wrong?

Show how selfishness is the opposite of love.

Why is one who robs or cheats selfish?

Of what is love the centre?

Describe a sentimental character that you have known.

What is the remedy for selfishness?

Benevolence



USEFULNESS

REAL CHARITY IS TO HELP THE POOR
TO HELP THEMSELVES

TRUE CHARITY AN ACTIVE PRINCIPLE, BUT
NOT MEASURED BY THE AMOUNT GIVEN

"LET NOT YOUR RIGHT HAND KNOW WHAT
YOUR LEFT HAND DOETH"



*"True charity never opens the heart without at the
same time opening the mind"*

LESSON XIV

BENEVOLENCE

WE learned in our last lesson that love and sympathy bind us to others and others to ourselves. This is one way by which we become members of the great body we call society. Growing out of our relations to society is another relation — that of usefulness. This means that if one fills his place in society properly he is of use to himself and to the community of which he is a member. We are all familiar with the larger details of house-building. We know that the services of the architect, the contractor, the carpenter, the mason, the glazier, the plumber, the painter, are necessary to bring the building to completion. So in the world of people, the merchant, the mechanic, the doctor, the lawyer — all who work — are each filling a place in the social body. They are doing this chiefly to earn a living, but one fills his place in life poorly who thinks only of how much money he can make by his labor without regard to the help he can be to his fellow-man. One who has love and sympathy in his heart can find many other opportunities for helpfulness besides those that grow out of the various callings of life. Study is the

business of boys and girls who are getting ready to take their part in the work of the world — but during this preparation they can find plenty of chances to be of aid in their homes, among their companions, or to those whom they chance to meet. We should all be ashamed merely to be taken care of in this world, without doing any good to others. One class of people especially needing our help is the poor. The form which love and sympathy take when their object is the poor is called benevolence or charity.

When poverty is the result of sickness, accident or inability to find work, it calls for our sympathy and substantial aid. There are many worthy poor in this world who should be supplied with means of getting over hard places, or should be permanently assisted, as the case may be. It is the unworthy poor, the “professional” poor, as they are sometimes called, who constitute the larger class, and although our sympathy for them does not often arise spontaneously, they doubtless need it as much as the other class. Different classes of the poor should be treated differently, but there are two general principles by which we should always be governed in charitable giving. Our motive should spring from the sympathy we feel for those in need. We should also know the circumstances of the one to whom we give; otherwise what we intend to be charity may not be charity at all.

**Real charity
is to help the
poor to help
themselves**

Bishop Potter says: "It is better for him and better for us to give a beggar a kick than to give him half a dollar." This sounds heartless, but he means that, as the beggar is sure to be a stranger to us, we do not know what use he will make of the half dollar; neither do we know but that by our gift we shall encourage him in beggary and send him so much farther on in his downward career.

Poverty is not of itself sufficient to constitute a claim to relief. The truest philanthropist is he who tries to prevent misery, dependence, and destitution by helping the poor to help themselves. If, after proper investigation, it is found that money is the thing needed, it should not, of course, be withheld. It is related of Nicholas Hill that when traveling in Germany he was accosted by a beggar who asked for a penny. "What dost say if I give thee ten pounds?" "Ten pounds! why, that would make a man of me." He gave the money and entered in his note-book: "To making a man, £10." However, in the majority of cases, assistance in getting work, words of encouragement and sympathy, advice or reproof, are more efficient means of charity than money. Indiscriminate almsgiving often destroys all energy and self-reliance in the poor, and encourages them in improvidence, idleness and fraud. There are many forms of benevolence that create the very evils they are intended to cure.

Sentimental benevolence experiences the delight of giving in imagination but not in reality. **True charity an active principle, but not measured by the amount given** It is well to remember that benevolent sentiment without some practical outcome is worth but little. A Quaker once saw a crowd gathered around an unfortunate man who had met with an accident in the street, and hearing many expressions of pity from the bystanders, but seeing no substantial benefit accruing to the object of their compassion, quietly said: "Well, friends, I am sorry for the man half a crown. How sorry are you?" The question of how much to give often arises. If possible we should give as much as the destitute one needs — no more, no less. When that is impossible, if we give ungrudgingly what we can afford, whether a mite or a thousand dollars, we may feel the satisfaction of having done our duty. George Peabody gave half a million to ameliorate the condition of the poor in London — a noble deed, but worthy of no greater praise than the gift of the poor widow who "of her penury cast in all the living that she had."

"That is no true alms which the hand can hold;
 He gives only worthless gold
 Who gives from a sense of duty;
 But he who gives but a slender mite,
 And gives to that which is out of sight,
 That thread of the all-sustaining Beauty

Which runs through all, and doth all unite —
The hand cannot clasp the whole of his alms."

— *Lowell.*

Lord Lytton says: "Charity is a feeling dear to the pride of the human heart," but this is an inconsistent definition, since true charity "vaunteth not itself." If pride or ostentation is the stimulus, charity is not the proper term to be used. The original meaning of the word is universal love, and this is the true motive power of active benevolence. The poet takes a better view:

"Man is dear to man; the poorest poor
Long for some moments in a weary life
When they can know and feel that they have been
Themselves the fathers and the dealers out
Of some small blessings, have been kind to such
As needed kindness, for the single cause
That we have all of us one human heart."

When we are actuated by the spirit described by the poet there will be nothing of pride or ostentation in our giving. We shall give, not from selfish enjoyment, nor because others do it, nor to outdo others, nor for the sake of display, but because a large and generous love prompts us, and we shall often give out of our own need and in secret. The following incident bears upon this point:

A young German shoemaker and his friend in

London visited the famous whispering gallery in St. Paul's Cathedral. While there he confided to his companion that his business was in such a precarious condition he would be obliged to put off his intended marriage. When he went to buy leather the next day, the merchant astonished him by offering him credit. Surprising orders from the wealthiest families poured in and prosperity followed. When he paid his last bill the dealer told him the man to whom he owed the credit that had put him on his feet was William E. Gladstone. The great man happened to be in the whispering gallery at this opportune moment and overheard the tale of the workman's poverty. Truly he had heeded the advice: "Do good by stealth."

There is a refinement of charity that should lead us to do good deeds quietly and without boasting. The poor often feel a loss of self-respect when, even if through no fault of their own, they become objects of charity, and we should hesitate to increase this feeling by our manner of giving. We should dispense those charities that "soothe and heal and bless."

"The charities that soothe and heal and bless
Are scattered at the feet of man like flowers."

—*Wordsworth.*

"True charity never opens the heart without at the same time opening the mind."

“Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.”

“In faith and hope the world will disagree,
But all mankind’s concern is charity.”

— *Pope*.

QUESTIONS

Give in your own words your idea of usefulness.

When are love and sympathy called benevolence?

Why is it not a benevolent act to give money to a beggar?

Can you think of any occasion when it would be right to give to the unknown poor?

Repeat the lines of the poet and state what idea you get from them.

It is a common custom in schools to contribute something to the poor on Thanksgiving day. From your knowledge of the manner in which this is done, state what you think of the custom.

Read *The Vision of Sir Launfal* and state what the poet’s idea of charity is.

Read Goldsmith’s *Village Preacher* and find in it some application of this lesson.

Forgiveness



JUSTICE IN PUNISHMENT

DEFENCE A KIND OF JUSTICE

LOVE FORGIVES AND PUNISHES

“WHEN THE INJURY BEGINS ON HIS PART,
THE KINDNESS SHOULD BEGIN ON OURS”

TO ERR IS HUMAN, TO FORGIVE IS DIVINE



*“And mild forgiveness intercede
To stop the coming blow”*

LESSON XV

FORGIVENESS

BESIDES the unworthy poor, there is another class toward whom we do not readily extend our sympathy, and who certainly seem less deserving of it, but to whom our duty is no less exacting than our duty to the poor. We refer to wrongdoers; persons who wilfully rob, injure, slander, and illtreat generally those who are weaker or less protected than themselves. One of the hardest obligations we have to perform is to feel an interest in this class of people and to manifest that love which "suffereth long and is kind" so discreetly and wisely as to rescue them from the error of their ways. In dealing with them we find it much easier to exercise a spirit of indignation and resentment than a spirit of love, so that we must have some definite and consistent ideas of the treatment they deserve, or we shall be in danger, in our wrath against them, of doing a wrong to right a wrong, and thus reducing ourselves to their level.

The old Romans represented the goddess of justice by the statue of a woman, blind- Justice in
folded, holding a pair of scales in one punishment
hand and a sword in the other. The bandage

indicated that the just man is blind to every consideration that would lead him to favor one person at the expense of another. The scales showed that the just man weighs out his part to each, that he may be fair to all. Justice means giving every person his due — that is, what others owe him because he is a human being in society. Speaking generally, he himself owes the same things to other people as they owe to him. What he calls his rights are the duties of others to him, and their rights are measured by his duties to them. Justice metes out rewards and punishments. In the case of wrongdoing a punishment is due in order to bring the one who does the wrong to a realizing sense of the nature of his act as well as to protect the individual and the social body from the effects of further transgressions. When a boy steals he puts himself outside the pale of honest fellowship, and we should show him plainly that we do not consider him worthy to associate with us. If a man cheats us in trade we should punish him by withdrawing our custom. The robber and the murderer, showing by their deeds their disregard of the rights of society, should be deprived of its privileges by being imprisoned.

Punishment should be proportionate to the offence. The most effectual punishment is oftentimes the shame or remorse which the offender is made to feel. President Hyde has truly said: "Punishment is not

good in itself, but is good relatively to the wrongdoer. It is the only way out of wrong into right. The duty of inflicting punishment, like all duty, is often hard and unwelcome, but we become partakers in every wrong which we suffer to go unpunished and unbuked when punishment and rebuke are in our power. Punishment need not be brutal or degrading. Let mercy season justice."

What feeling do you have when you see a powerful creature illtreat one who is smaller or weaker than himself? Doubtless an uncontrollable desire to fall upon the strong and protect the weak. This impulse is a pretty good rule of conduct, and if carried out aright will not develop a pugnacious spirit, but will prove a better guide than the prudence or cowardice which considers all the risks before taking up the side of the oppressed. If we receive a real injury, either by slander, by theft, or by some violent attack, and allow the offender to go unpunished we encourage the wrong done. And if we stand by and see those who are weaker and less fortunate than ourselves illtreated and abused, and offer no resistance, we share in the wrong done. It is not alone that we or our friends have been attacked, but humanity and justice through us. Tolstoi says, "Defence increases evil," and as proof of his opinion quotes the great Teacher: "But I say unto you, that ye resent not evil, but whosoever

shall smite thee on thy right cheek turn to him the other also." But the One who spoke these words attacked the Pharisees with great vehemence and drove the money-changers out of the temple with a scourge. There is such a thing as "righteous indignation." War seems barbarous, but when all other means fail, and it is undertaken because of patriotism or in defence of the weak, it is justifiable. The late Spanish-American war was right only in so far as it was waged in behalf of a suffering people.

It is important to understand the true spirit of **Love forgives and punishes** justice and defence. We have no need, in general, of being urged to defend ourselves. We are, as a rule, too quick to take offence when we feel that our rights have been infringed upon, and perhaps too slow in defending others. What has been said of justice does not, by any means, apply to the quarrelsome, the petulant, the suspicious or the selfish who are inclined to resent the slightest injury. Neither should punishment be given in spite, for it then becomes—not justice, but retaliation or vengeance. It is just here that forgiveness steps in, and while not withholding the punishment, recognizes the humanity of the offender, distinguishes between him and his offence, and in a spirit of love tries to bring about repentance and reformation. Parents who punish their children for wrong-doing love them not less but more than if they

withheld the needed chastisement. The teacher who reproves a pupil does not do it in an unforgiving spirit, but with the hope that reproof will bring sorrow for the wrong and a resolution to do right. All punishment that is not tempered by forgiveness, which is but a form of love, is inexcusable, and hardens the heart of the offender, and gives him the right to claim that an offense has been committed against him.

In emphasizing the duty of justice and defence in dealing with wrong-doers we should also emphasize the fact that the most effective weapons humanity has ever used in its struggle against evil have been patience, pardon, gentleness, and love.

“When the injury begins on HIS part, the kindness should begin on OURS”

A patient forbearance, a word of forgiveness, a gentle act will often bring repentance when severity fails, and no other punishment will be so keenly felt as the sorrow and regret that come with the repentance. We are also to remember that punishment is to be as lenient as the offence will permit. When mercy seasons justice —

“It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice bless'd;
It blesseth him that gives and him that takes.”

We should thoroughly appreciate one fact — that we ourselves are often the offenders, needing forgiveness and deserving punishment. This thought

should lead us to obey the golden rule and to be as

“To err is human, to forgive is divine” ready to forgive others as we wish them to be in forgiving us. It is said that “he who cannot forgive others breaks the bridge over which he must pass himself.” There is still another view of this subject. When we have knowingly injured another we should make speedy reparation. Love demands this. We are all liable to err, and unless we wish to shut out much “sweetness and light” from life there must be the prompt and whole-souled apology or confession, the request for pardon and the willingness to bear whatever penalty may follow.

It is related that George Washington once, in the heat of a debate, applied some offensive epithet to Colonel Payne. The colonel sprang to his feet and struck Washington so violently that he knocked him down. It was the custom at that time, among gentlemen, when an affront was given, for the party offended to send a challenge to the offender to fight a duel. As Washington had received a blow, it was supposed by his friends that he would challenge Colonel Payne to meet him with deadly weapons and wipe out the insult in blood. He disappointed them. Meeting Colonel Payne shortly after, he advanced toward him with extended hand and said: “Colonel Payne, I used language to you that was unbecoming a gentleman, and you knocked me down. If you have had satisfac-

tion, now let us be friends." The apology was accepted and the friendship was restored.

Honorable William P. Fessenden once made a remark that was understood as an insult to Mr. Seward. When informed of it, and seeing such a meaning could be given to his words, he instantly went to Mr. Seward and said: "Mr. Seward, I have insulted you; I did not mean it." This prompt and frank apology so delighted Mr. Seward that, grasping his visitor by the hand, he exclaimed: "God bless you, Fessenden! I wish you would insult me again."

"Oh, my dear friends, you who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing others sullenly on the street, not speaking to them out of some silly spite, and yet knowing it would fill you with shame and remorse if you heard that one of them was dead to-morrow morning; if you could only know and see and feel, all of a sudden, that 'the time is short,' how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do!" — *Phillips Brooks*.

"Aristippus and Æschines having quarreled, Aristippus came to his opponent and said: 'Æschines,

shall we be friends?' 'Yes, replied he,' with all my heart.' 'But, remember,' said Aristippus that I, being older than you, do make the first motion.' 'Yes,' replied Æschines, 'and therefore I conclude you are the worthier man, for I began the strife, and you began the peace.'"

"Forgive others often, yourself never." — *Syrus*.

"When thou forgivest, the man who has pierced thy heart stands to thee in the relation of the sea-worm that perforates the shell of the mussel, which straightway closes the wound with a pearl." — *Richter*.

"The command 'Love your enemies' is not a hard impossibility on the one hand, nor a soft piece of sentimentalism on the other. It is possible because there is a human, lovable side, even to the worst villain if we can only bring ourselves to think on that side, and the possibilities it involves. — *Hyde*.

"Humanity is never so beautiful as when praying for forgiveness, or else forgiving another."

QUESTIONS

What is our duty to wrong-doers?

What relation has justice to forgiveness?

What do you understand by defence as used in this lesson?

What is the true spirit of forgiveness?

What deprives us of the right to inflict punishment for wrong?

How can the just punishment for an offence be determined?

What points in the lesson do the illustrations prove?

Repeat the quotation from Richter.

Read DeQuincey's anecdote of *The Noble Revenge*.

Kindness



HOW KINDNESS CAN BECOME SECOND NATURE

OPPORTUNITIES FOR KINDNESS

UNKINDNESS, HARSHNESS CRUELTY

THE RECOMPENSE

A MORNING INCIDENT



*"Kind hearts are more
than coronets"*

LESSON XVI

KINDNESS

ANOTHER form of love is kindness, which, like benevolence and forgiveness, incites to good deeds and differs from them only in the specific application of the latter. Kindness is the practise of the golden rule. In the last lesson we spoke of justice as a recognition of the rights of others, and it may be asked if justice and kindness are not the same. They are alike only when justice is tempered by mercy and leniency. Sometimes it is said that justice is of the head and kindness of the heart. We are told that one must not let his "feelings bias his judgment" on a question of right and wrong—and on certain occasions, and to a certain degree always, this principle is right. Without the sterner virtues to rest upon, the sweeter and higher tend to sink into softness and sentimentalism. Yet a very great portion of our life is the life of feeling. In all our conduct feeling has a great part to play. We only need to be sure that it is rightly directed and not immoderate in degree. This being so, the stronger we feel in matters of conduct the better, for feeling is the powerful force that makes action easy. Kindness is

the word that stands preëminently for good feeling, and in many of its uses it signifies nearly as much as love.

Like all virtues, kindness will become a habit only when it is often practised. We learn **How kindness can become second nature** to do by doing. We learn to be kind by thinking kind thoughts and doing kind acts. We see all about us men and women who are brave and generous and true and kind and noble and sweet and gracious. How did they become so? By yielding to their better impulses or inclinations and by doing the better thing until they became masters in the moral art. What others have done we can do. We can begin in a small way and gain strength with practice until we are kind easily, naturally, spontaneously. It may be hard for us at first to exercise kindness in certain directions, but if we continue it the difficulty diminishes and at last disappears.

Besides exhibiting kindness toward the poor and **Opportunities for kindness** toward wrong-doers, there are innumerable opportunities in every-day life for doing good, and the character of every person becomes stronger, richer, and more beautiful as he improves these occasions. It is difficult to classify opportunities as they arise under all conditions of life. It remains to us to fill our hearts with the spirit of kindness, which brings grace and charm into life, and carries regard

for others to the point of making it a fine art. Common courtesy, which makes the relations of people with each other a source of pleasure and happiness, has its root in kindness. Kindness in the family makes a happy home; kindness to the aged renders their last days peaceful and contented; kindness in not seeing personal deformity or any peculiarity of appearance helps this class of unfortunates to bear their misfortune. To consider tenderly the feelings, opinions, circumstances of others — what is this but kindness? Dr. T. T. Munger says: "One who is kind will not talk to the beggar of his rags, nor boast of his health before the sick, nor speak of his wealth amongst the poor; he will not seem to be fortunate amongst the hapless, nor make any show of his virtue before the vicious. He will avoid all painful contrasts."

The great historical illustration of kindness as shown in solicitude for others is that of Sidney, at the battle of Zütphen, handing the cup of water, for which he longed with the thirst of a dying man, to the wounded soldier beside him. "You need it more than I," he said. A touching instance of thoughtful consideration is related by Samuel Smiles. Two English navvies in Paris saw, one rainy day, a hearse with its burden wending along the street unattended by a single mourner. Falling in behind, they followed it to the cemetery. It was only kindness, but

it was fine and true. When such a sentiment as this is wrought into a conscious habit it reveals the "divine glory" that every life may take on.

It is not given to every one to show such marked examples of kindness as have been cited, but in a thousand little ways we may exercise the same spirit. An encouraging word, a pleasant recognition, a little time spent with the lonely, a hopeful message or a flower to the sick, a helping hand to the weak, a soothing word to the petulant—all these attentions bless "him that gives and him that takes." Even if we can do no active kindness we can cultivate a kindly spirit that will be unconsciously felt by others.

Phillips Brooks tells us: "We owe the most to the lives, like the stars, that simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage. If we can *do* nothing for our fellow-men it is good to know we can *be* something for them; to know that no man or woman of the humblest sort can really be strong, kind, pure and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness."

When we stop to think of it, we perceive how far beyond all the differences and distinctions between human beings are the likenesses of man to man,

and this fact should arouse in us all a feeling of the common brotherhood of mankind. Unkindness is injustice to one of the same race with ourselves; harshness is unjust and cruelty is brutal. The three words indicate different degrees of the same characteristic. Humanity is a word that stands for tenderness toward our own kind. Shall we count these three unlovely traits as inhuman?

Young people are sometimes cruel in their thoughtlessness, often inflicting bodily pain upon others, as is seen in hazing and practical joking. When we bring discomfort upon another and then laugh at it, it is coarse joking and poor wit. It is also directly opposed to the law of kindness, which tends "to put down all survivals of the beast, the primitive savage, and the barbarian." But bodily pain is oftentimes more easily borne than some of the other effects of cruelty. A mistake, a peculiarity, an accident frequently involves a ludicrous element, but what is more cruel than to laugh at these things when by so doing we bring added suffering and confusion to the unfortunate one. A boy forgets his "declamation" and his mates laugh; a girl makes a mortifying mistake in a translation and the class titters; a public speaker stammers and the audience giggles. A writer on the subject says: "We would like to gather up all the meaning and emphasis lodged in the word *vulgar* and

pour them upon this habit of inconsiderate laughter at the misfortunes of others."

"Man's inhumanity to man
Makes countless thousands mourn."

We have already referred to the effect of kindness upon the character of the one who bestows it. Kind acts may meet with an unworthy and ungrateful return, but the absence of gratitude on the part of the receiver cannot destroy the satisfaction of one conscious of having done a kindness. Generally speaking, our happiness as human beings is in proportion to the love we give and receive. Kindness begets kindness, and it is, let us trust, the infrequent exception when true kindness is not repaid by gratitude.

"Kind hearts are more than coronets."

— *Tennyson.*

"Whatever else you may be, you must not be useless, and you must not be cruel. If there is any one point which, in six thousand years of thinking about right and wrong, wise and good men have agreed upon, or successfully by experience discovered, it is that God dislikes useless and cruel people more than any others; that His first order is, 'Work while you have light'; and His second, 'Be merciful while you have mercy.' Remember that the happiness of your life, and its power, and its part and rank on earth or

in heaven depend upon the way you pass your days now. Perhaps you think there is no chance of your being cruel; and indeed I hope it is not likely that you should be deliberately unkind to any creature; but unless you are deliberately kind to every creature, you will often be cruel to many." —*John Ruskin.*

"Scene: Morning on the Brooklyn Bridge cars at the hour when the better class of money-seekers, both employer and employed, were on their way from Brooklyn homes to New York offices. The occupants of the car, whose faces were mostly hidden behind the morning papers, bore the evidence of prosperity in warm overcoats, gloved hands, shining boots, and hats to match. Just before the bell rang to start the train a frail man, evidently a German, came panting into the car, carrying a large bundle of overcoats, carefully pinned in a piece of black muslin; the linings of the coats were folded outside, and were of shining silk. The man carrying the coats wore a thin cotton coat in which he shivered as the cold air swept into the car through the open door. Three adjoining seats were vacant, and with a nice sense of not allowing his burden to interfere with his neighbor, the little tailor sank into the middle seat, the bundle of coats on his lap projecting on either side far enough to cover the adjoining seats. The

A morning
incident

brakeman, a frowning giant, bounded into the car, and in a voice loud enough to attract everybody's attention said : 'Take care of your bundle; can't have you filling up the whole car.' The little tailor did not understand one word, but he did the tone and gesture; he had offended, and the offence included the coats. A frightened, bewildered look came into his face as he glanced from passengers to official, but there was no solution. He looked at the coats, and the seats, and the scowling face above him, and arose hurriedly, holding the coats in his thin arms, that were strained to their greatest possible length in their effort to enfold the bundle. This movement made the man and the coats a much greater obstruction than they had been before. 'Get along out of here with your bundle, blocking up the whole car,' growled the giant in blue coat and brass buttons. Language spoke to deaf ears, but the gesture said 'Go!' Bending under the heavy load, he went out on the platform, casting an appealing glance backward as he went through the door. But at this point a new actor appeared on the scene. From about the centre of the car a magnificent specimen of American manhood leisurely arose. From the top of the shining silk hat to the toes of the shining boots was written 'prosperity.' One gloved hand grasped the paper he had been reading with a grasp that told of the muscular power that years of healthful living

had preserved and developed. He glanced neither right nor left, but with flashing eyes fastened on the brakeman's back, went through the door, and standing directly in front of the tailor tapped him gently on the shoulder, saying pleasantly: 'My friend, put your bundle on the gate,' pointing to the closed gate on the inner side of the platform. A frightened glance was flashed into the speaker's face, and then at the scowling brakeman, but the tailor did not move. Crowding the paper into his pocket, the new actor in this quickly moving drama took the bundle, rested it on the gate, and with a kindly 'Stand here,' he towered in front of the tailor with shoulders that gave a sense of protection against all possible ills. As the train stopped at the New York end of the bridge, the tailor and his friend were the last to leave the platform. As they parted at the head of the stairs the gloved hand touched the rim of the silk hat to the little, bent man going down the stairs. A face radiant answered the salute, but the burdened hands made its return impossible. Was it imagination? The air seemed eloquent with these words:

'The Holy Supper is kept indeed
In whatso we share with another's need.'

— *The Outlook.*

"A nameless man, amid a crowd that thronged the daily mart,
Let fall a word of hope and love, unstudied, from the heart;
A whisper on the tumult thrown, a transitory breath —

It raised a brother from the dust; it saved a soul from death.

O germ! O fount! O word of love! O thought at random cast!

Ye were but little at the first, but mighty at the last."

— *Charles Mackay.*

QUESTIONS

How can we acquire the virtue of kindness?

Give some opportunities for kindness not mentioned in the text.

If we do a kindness, what is its effect on ourselves? What the effect on the receiver?

How can we be cruel?

What is the lesson in a *Morning Incident*?

Kindness to Animals



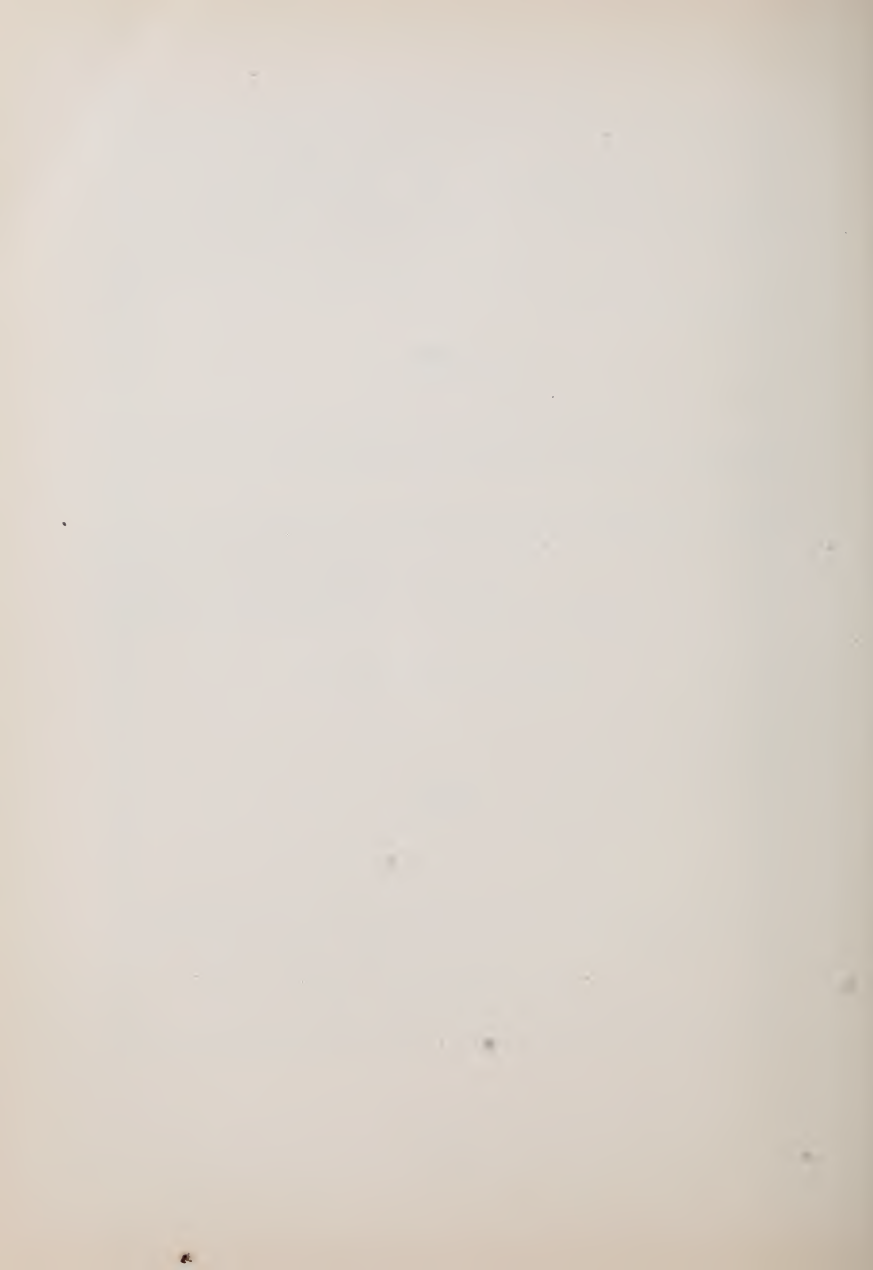
CRUELTY TO ANIMALS

THE REWARD

“FOR THE FUN OF IT”



*“I would not enter on my list of friends the man who
needlessly sets foot upon a worm”*



LESSON XVII

KINDNESS TO ANIMALS

WE have considered the importance of kindness to our fellow-men. The duty of kindness is not fully discharged unless we are kind to animals. - Animals have feelings and affections quite similar to our own, and we should recognize this kinship as far as it goes and treat them as we should like to be treated. As for domestic animals, we owe so much to them that gratitude should make us kind. Animals are not capable of judging between right and wrong; neither do they know how to adapt their strength to their work. A horse does not know how heavy a load it ought to draw. We should think for animals in these matters, and train them in right habits, and give them as much pleasure and as little pain as is consistent with the work they are able to do. In order to treat animals well we must study their natures, habits and capacities. In doing so we shall hardly fail to become interested in them. We shall find so much intelligence, so many curious habits of living, so much kindness and devotion, even in the fiercest of beasts, that sympathy will arise with our interest. The following pathetic incident well illustrates how keenly

animals enjoy the very things that afford us great pleasure:

"The superintendent of the Sweet Springs mine undertook a thorough renovation of the mine the day after the miners went on strike, and the first step preparatory to cleaning up was to remove the mules from *the underground stables* and put them out on pasture.

"Some of them had not been out of the mine *for months*, a number had been below the surface *for two or three years*, and one had not seen the sunshine *for seven years*.

"They were led from the mine, *twenty-seven patient creatures*, and turned loose in Morrison's pasture field. They stood about, close together, knee-deep in lush, green grass, and sweet red clover, with drooping heads and eyes half closed, as though dazed by their sudden change of circumstances. At last, as the sun dropped down behind Bowman's Hill, one gray, old veteran threw up his head and sniffed at the fine, fragrant air blowing down the valley, and in a moment a little movement went through the whole group.

"The old leader wheeled about sharply, took a long look at the clear sky above, the brawling little brook chattering over the stones, the grass and the trees, then he drew up his head, stiffened his tail, and sent forth a prolonged, penetrating, strident heehaw-

hee-haw, which woke the echoes over on Maple Ridge, and with an awkward, lumbering bound he started down the long slope.

"In an instant the whole mass had separated and was in motion. Such running, racing, kicking and jumping were never before seen — stiff knees, dim eyes and spavined joints all forgotten in the pure enjoyment of out of doors. They brayed and bel-lowed, ran and kicked, stopped for breath, then began again.

"The whole village gathered at the fence to see the fun; the men and boys laughed and shouted, the babies crowed, and one or two women cried a little, for *there were sores and lameness and weakness in plenty.*

"When night fell they were still rolling about and racing, forgetful of the hunger and thirst that might be satisfied by the grass and running stream, and one who lived at the edge of the pasture field, was awakened in the dark hours toward morning by the rapid rush of hoofs still thundering down the hillside."

We often have to take the lives of animals. Some we have to use for food; others that are injurious or unclean we are obliged to destroy in self-defence. We do no wrong in killing them provided we do not inflict needless pain in the process. But when we overload beasts of burden, neglect to feed them properly, put them in dark, cold,

Cruelty to
animals

unhealthy quarters, leave them uncovered in inclement weather, drive them when lame or exhausted, brutally beat them, or use too short a check-rein or harness that hurts, then we are cruel. Pulling insects to pieces, stoning frogs and robbing birds' nests are forms of cruelty sometimes, we are sorry to say, practised by boys before they are old enough to realize that their sport is purchased at the cost of great suffering by these defenseless creatures. The simple fact that we are strong and they are weak ought to make it evident to all how mean a thing it is for us to take advantage of the weakness of these creatures which nature has placed under the protection of our superior strength. It would be well for every boy if he could have Gladstone's spirit in this matter. When he attended school at Eton, it was the custom of the boys to torture certain animals at the annual fair. One day when the crowd was making preparation for this cruel amusement Gladstone flung himself into the midst of the company and declared that he would make a mark in a good round hand on the face of any boy who should dare to proceed.

Like kindness to people, kindness to animals reacts
upon our hearts and makes us more
The reward tender and sympathetic toward every
living creature. Lincoln, whom we all revere for
his courage, was very humane in his treatment of

animals. Once when riding through a piece of woods with friends he saw some young birds that had fallen from their nest. He dismounted, caught the birds, and placed them carefully in their nest. When his friends laughed at him for it, he said: "I could not have slept to-night if I had not restored those young birds to their mother."

Animals are capable of affection, and when they receive kind treatment at our hands they, as a rule, repay us by showing their attachment for us.

"I would not enter on my list of friends
(Through graced with polished manners and fine sense,
Yet lacking sensibility), the man
Who needlessly sets foot upon a worm."

— *Cowper*.

"Every cruel blow inflicted on an animal leaves an ugly scar on our own hardened hearts which mars and destroys our capacity for the gentlest and sweetest sympathy for our fellow-men." — *Hyde*.

"I was floating around in my boat one bright day in June, when a sea-gull, which, on the "For the fun wing, is one of the most graceful of birds, of it" but whose flesh is not used for food, came sailing over my head. 'What a splendid shot!' I said, and seizing my gun, I fired at him. As I drew him into the boat, suffering much agony, he turned his dying eyes upon me, as if he said: 'Why did you shoot

me? I was enjoying myself floating on the air, as you on the water in your boat. Why did you shoot me?' Having done what I had, it would have been more merciful to end his sufferings at once, but I had no more heart for killing, and the minutes that passed before he died seemed hours to me. The remorse for that wanton shooting preyed on my spirits for days; and the remembrance of it has most effectually cured me of my desire to kill, for the fun of it, any creature that God has made."

QUESTIONS

Do animals remember?

Do animals seem to feel pleasure or gratitude?

How do they differ mentally from man?

What do you think of killing birds in order to use them for millinery purposes?

Is it an instance of cruelty to bang the tails of horses? Why?

Read *Rab and His Friends*. Read the life of Walter Scott and learn of his fondness for horses and dogs.

Friends



CHOICE OF COMPANIONS AND FRIENDS

LOYALTY TO FRIENDS

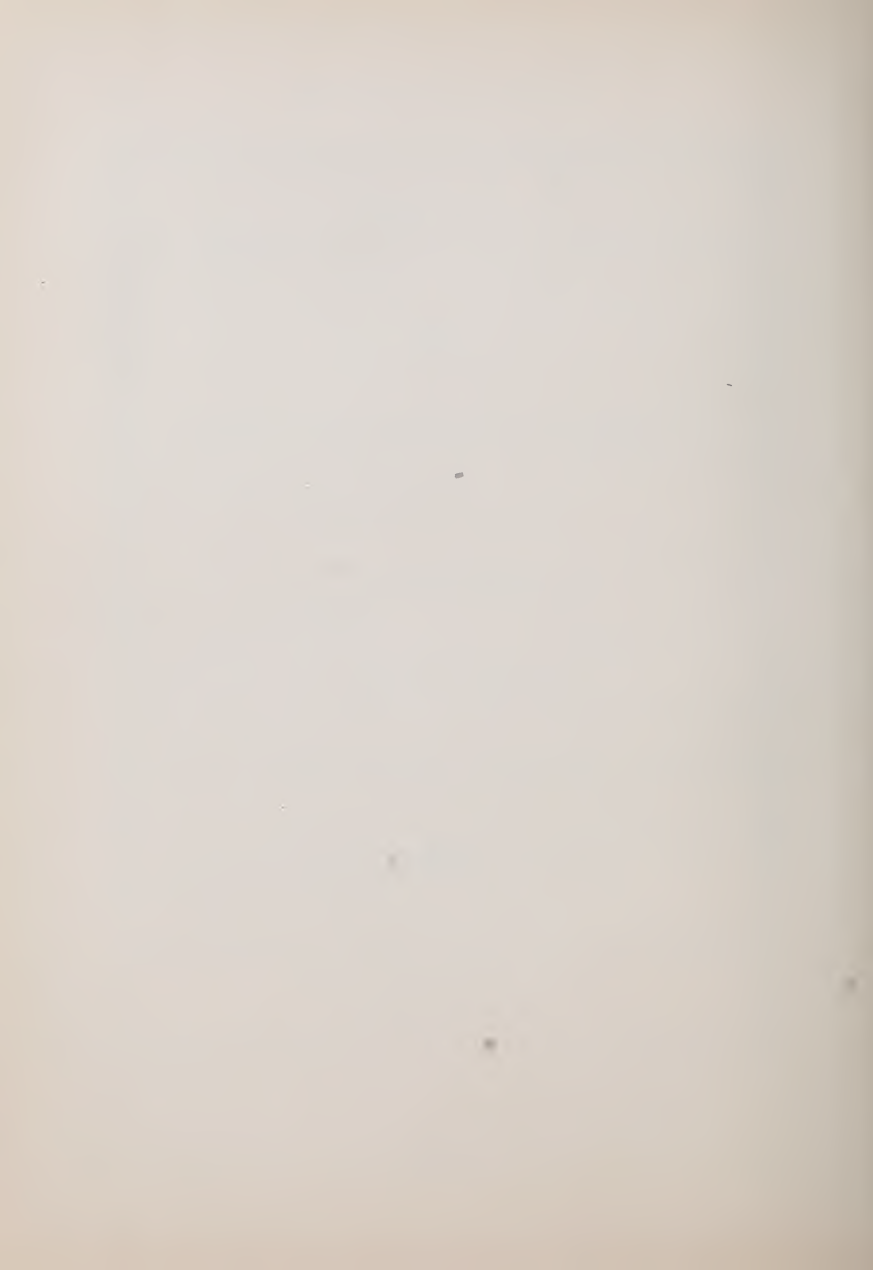
BETRAYAL OF FRIENDSHIP

EFFUSIVENESS

BLESSINGS OF FRIENDSHIP



*"A man that hath friends must
show himself friendly"*



LESSON XVIII

FRIENDS

IN addition to that love of humanity which makes the "whole world kin" there is a subtle sympathy that draws together people of congenial tastes, common interests, or kindred pursuits. Persons to whom we are thus drawn and who in like manner are drawn to us we call our friends. The love we have for our friends is somewhat different from the sentiment that controls us in kindness and benevolence. It is a more intense feeling, and is not exercised in a charitable spirit because one is poor and in need of our bounty, but because there is a mutual pleasure and benefit in the intimate association of one person with another. True friendship does not rest upon anything of a sordid nature. In its real significance it is one of the most unselfish forms of love. When it exists for the sake of pleasure or profit that is not mutual it does not deserve the name of friendship. Aristotle says: "Those who wish well to their friends for their friends' sake are friends in the truest sense. Such friendship requires long and familiar intercourse. For they cannot be friends till each show and approve himself to the other as worthy to be loved. A

wish to be friends may be of rapid growth, but not friendship."

"Who knows the joys of friendship—

The trust, security, and mutual tenderness,

The double joys, where each is glad for both?

Friendship, our only wealth, our last retreat and strength,

Secure against ill-fortune and the world."

Emerson says that one need not seek for friends; they will come of themselves. Solomon, **Choice of companions and friends** in his proverb, touches this matter more comprehensively when he says: "A man that hath friends must show himself friendly." Let one offer to the world a true, generous, sympathetic nature, and, rich or poor, he will have friends. The fine decision for such a one to make is whom he shall admit into this close association. Without our own seeking we are often thrown with people, either in school or business, who are for a part of the time at least our associates. This does not necessitate intimate and sympathetic relations, but it does necessitate making a choice and standing firm in our choice. It is not easy to formulate rules to guide us in this matter, but in general it may be said that we should avoid all companionship that falls below our tastes and our standard of right. If we meet a person whose knowledge of evil ways is close and full, we may be sure he is not sound at heart. If our associate swears, or lies, or drinks, or is tricky, or vile in

his talk, if his thoughts run easily to baseness, he is not worthy to be called a friend. If he is without high ambition, if he lives for money, or dress, or society, or popularity alone, he can do little for us. If he is cruel, dishonest, penurious, if he scoffs at the good and is skeptical of virtue or is scornful of good custom, we cannot afford to class ourselves with him. Familiarity with evil never ceases to be dangerous to anyone.

“Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with its face,
We first endure, then pity, then embrace.”

We should choose as our friends persons of true worth and nobility of character. The best companion is one who is wiser and better than ourselves. “Keep good company and you shall be of the number,” said George Herbert. “A man is known by the company he keeps” is a saying common to triteness, but nothing can be more certain. Familiarity with goodness and greatness is as powerful in the forming of character as familiarity with vice is in destroying it. The young may often find the friendship of their teachers a great source of help and inspiration. Of Dr. Arnold, of Rugby, it is said: “His very presence seemed to create a new spring of health and vigor within his pupils, and to give to life an interest and elevation which remained with them long after

they had left him; and dwelt so habitually in their thoughts as a living image, that when death had taken him away, the bond appeared to be still unbroken and the sense of separation almost lost."

So also it was said of Dugald Stuart, that he breathed the love of virtue into whole generations of pupils. "To me," said one of his pupils, "his talks were like the opening of the heavens. I felt that I had a soul. His noble views, unfolded in glorious sentences, elevated me into a higher world. They changed my whole nature."

Association with the good is invariably productive of good. Like begets like, and good begets good. An Eastern fable represents some rich soil as saying: "I was common clay till roses were planted in me."

It has been said that it is only in the first third of our three score years and ten that life-long friends are made. Agreeable associations may be formed later, but lasting friendships are made while the mind is plastic and open to impressions. We should, then, make friends in early life, and once made we should hold them fast. It is one of the regrets of after life that early friendships have not been kept up. Shakespeare well says:

"The friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel."

Between the closest friends there is abundant opportunity for mutual patience and forbearance.

Knowing our own imperfections, we should not expect perfection in others. Neither should we wish to monopolize the interest and attention of anyone. Some people are troubled if their friends do not seem to be wholly bound up in them. They do not realize that the larger one's life is the better worth having is his friendship.

It is not the truest friendship that harbors a spirit of rivalry or jealousy towards its object, but this is so common that there is a familiar saying that a person always has a certain pleasure in hearing of the misfortunes of his best friend. This phase of human nature was illustrated in *Punch* by a picture of a man reading a magazine, with a pleased look on his face. His friend, entering, notices this and asks: "Are you reading a favorable notice of your book?" "No," is the answer, "I am reading an unfavorable notice of yours." But this feeling is unworthy of friendship. A true friend will rejoice in a friend's success and sorrow in his defeats as though they were his own. If his friend is unpopular he will stand up for him, if in the wrong he will tell him of it honestly and kindly, if accused of wrong-doing he will believe in his innocence to the last.

Friend confides to friend much that he would not have others know. Moreover, the intimacy of friendship reveals the deep secrets of our hearts, of which we would not speak even to a friend and which we

Betrayal
of
friendship

hardly acknowledge to ourselves. Sometimes, proud of the trust reposed in us, we are tempted to show off our knowledge and divulge what has been told us or what we have discovered in the confidence of friendship. This is the meanest thing one person can do to another. One who betrays a friend should be deprived of friends. Such betrayal is the unpardonable social vice.

While we are not to crush the sweetness out of life in youth, we ought to guard against a
Effusiveness kind of sentimentality that leads us to sudden and intense friendships that languish and die about as soon as they arise. They are not really friendships, but selfishness, or weak indulgence in our fondness for pouring our innermost thoughts into a sympathetic ear. This is effusiveness and indicates great lack of self-control and refinement. We never quite respect one who tells us everything. We may take our friends into our hearts but not into that innermost place, our heart of hearts. We should have few confidants. Secrets are not in themselves good things, but having them it is well for us to keep them. Absorbing and exclusive friendships are unwise, as are also those in which one person sinks his individuality in that of another. No independence, no self-reliance and no strength of character is developed when a person concedes everything to his friend. Emerson speaks truly and forcibly on this matter:

“Let my friend not cease an instant to be himself. I hate, when I look for a manly furtherance, or at least a manly resistance, to find a mush of concession. Better be a nettle in the side of your friend than his echo. The condition which high friendship demands is ability to do without it. There must be very two before there can be very one.”

Perhaps the greatest blessing that comes to us through friendship is the deep satisfaction we have in the fact that we are not **Blessings of friendship** making the journey of life alone; that other lives are linked to ours, and other hearts are feeling our joys and sorrows as their own. Companionship of the wise and good never fails to have a most valuable influence in the formation of character, increasing our knowledge, strengthening our resolves, elevating our aims. Tyndall speaks of Faraday's friendship as energy and inspiration. After spending an hour with him he wrote: “His work excites admiration, but contact with him warms and elevates the heart. Here surely is a strong man. I love strength, but let me not forget the example of its union with modesty, tenderness and sweetness in the character of Faraday.”

“This matter of friendship is often regarded slightly, as a mere accessory of life, a happy chance if one falls into it, but not as entering into the substance of life. No mistake could be greater. It

is not, as Emerson says, 'glass threads or frost-work,' but the solidest thing we know. There is in friendship something of all relations, and something above them all. It is the golden thread that ties the hearts of all the world. Happiness, success, character, destiny, largely turn upon it.

"It is often hard to tell where the good that is in us comes from, but most of it is inspired, caught by contact with the good.

"It is the beginning of a tragedy sad beyond thought when a young man enters a set of a lower moral tone than his own — the set that drinks a little, and gambles a little; some of whom steal a little from their employers on the score of a small salary, and affect a little deeper knowledge of the world, and lie with less hesitation, and scoff with a louder accent. It is not a pleasant sight to see a young man cast by chance, or drawn by persuasion, into such a set as this. Superiority of mind is not proof against it."
— *Munger*.

"Live with wolves and you will learn to howl."
— *Spanish proverb*.

"Where friendship's spoke, honesty's understood,
For none can be a friend that is not good."

QUESTIONS

How should we choose our friends?

Of what benefit should friends be to each other?

Explain the meaning of the Eastern fable.

How can we be loyal to our friends?

Repeat what Emerson has said in regard to a friend.

What is the meaning of the Spanish proverb?

Read Emerson's *Essay on Friendship*.

The Home



OBEDIENCE

HOME RESTS UPON LOVE AS WELL AS LAW

DISOBEDIENCE AND INGRATITUDE

“THERE IS NO PLACE LIKE HOME”



*“Home is the sacred refuge
of our life”*

LESSON XIX

THE HOME

LOVE shows itself in many different ways, exerting its beneficent influence on humanity at large, binding together those people in a community of common tastes and interests, drawing still closer friends and companions, and uniting by the strongest ties of all the smallest group — the family, which, made up of father and mother, brothers and sisters, and other relatives, is the most important and the most helpful of human associations. It is in the family that relations may and ought to be so close that each member loses his separate self to find a larger and nobler self in a common good “in which each individual shares and which none may monopolize.”

Home is the name we give to the place where our family life is lived. It ought to be, as it is to most persons, the dearest spot on earth. There we find sympathy and loving words and kind deeds, and there we may repay these kindnesses and each do his full part toward making the family a happy one. This small and close body is powerful for good, because it is small — and the association intimate and continuous. We associate with others in work, or play,

or school, and in various other places, but at home we not only eat at the same table and sleep under the same roof, but we know one another, and can help and love one another day after day and year after year, until in the family we die as into the family we were born. Home is almost the sweetest word in our language, because it stands for the greatest love and fellow-service and for the most unselfish and tender devotion.

“Home, home, sweet, sweet home,
Be it ever so humble, there’s no place like home.”

Obedience to moral and civil law is in the world of men what obedience to physical law is in the world of nature. It is subjection to the law of gravitation that keeps the planets and all the heavenly bodies in their places. Wordsworth had this idea in mind when, in his great “Ode to Duty,” he sang:

“Thou dost preserve the stars from wrong;
And the most ancient heavens through Thee are
fresh and strong.”

Obedience to natural law brings seed-time and harvest in their proper seasons. Obedience to the laws of hygiene brings health. We can neither make nor unmake the rules of health. They are facts of human nature that no one can destroy, and if we wish to be well and strong we must submit ourselves to their guidance. In the same way there are rules for

social welfare and individual happiness that have been evolved by long experience and that arise from the relations of man living in society. These rules make up what is called the moral law, and just as we obey the laws of hygiene in order to preserve our health, so we must obey the moral law in order to be happy. It is said: "Obedience is the highway to welfare."

The lesson of obedience begins in the home. The father is the natural head of the family. The mother is his friend, companion, and helper. Father and mother should, and do, as a rule, act in accordance with the moral life of the family in supporting, training, and loving their children. In our infancy, when we are weak and helpless, they care for us, providing food, shelter, and clothing; and when we are older they furnish us with opportunities for gaining an education, and guide us, to the best of their ability, in doing that which will result in our highest good. To make the home happy, and to return, in part, the love and help so freely bestowed by our parents, we should render to them perfect obedience. It is the right of father and mother to be the law-makers and the law-executors for their children, and until children are old enough to understand why they are directed to do thus and so, they should do it simply *because* their parents direct them. They should render prompt and cheerful obedience, as the soldier gives

instant attention to the commands of an officer. In this way alone can the happiness of the family be secured, and in this way as in no other can a habit of obedience be formed which has to be observed in every kind of association with our fellow-man, in business, in common social intercourse, in school, or as citizen of the town, state, or nation.

Perhaps young people who find the views of their
**Home rests
upon love as
well as law** parents in opposition to their own do not comprehend how obedience and love can be made to harmonize with each other. They want their own way, and do not see how their parents can love them and still not yield to their wishes and grant their requests. Parents love their children not less, but more, even when they force them, if necessary, to do what is reasonable and right. The father or mother sees much more clearly than the unwilling boy or girl what is fair and right, and hence children should submit to what they do not fully understand, trusting their parents, and believing that when they are capable of understanding they will realize that love can compel obedience. But when love and trust are mutual, the law of obedience, though still holding, sinks out of sight, and love, helpfulness, kindness from each to all and from all to each take its place. Love is now the fulfilling of the law of obedience. We obey because we love our parents. When love reigns, how much

children can do to make the home happy! How loyally they will refuse to do anything contrary to the known wishes of father or mother! What fond service will they render them! How valiantly will the older brother defend and protect his younger brothers and sisters! How tenderly and patiently will children minister to parents and kindred in misfortune and old age! In the happiest home each member of the family shows his devotion to that common interest in which all share.

“Nor need we power or splendor,
Wide hall or lordly dome;
The good, the true, the tender,
These form the wealth of home.”

Nothing can surpass a mother's love for her children nor a father's concern for their happiness and well-being, and when children do not make a suitable return for this tender affection, when they show only ingratitude, nothing so grieves the parents' hearts. It is sad that all homes are not happy, but the reason they are not is often shown in the impatience and irritability of their inmates. Many children are negligent of duty, careless of obligations, selfish in placing their own interests first, in constant opposition to parental authority, and altogether wanting in those small amenities of life that bring so much happiness and good-feeling. There is no unhappier spot on earth than a home in

Disobedience
and
ingratitude

which insubordination and discord dwell. A habit of disobedience formed in youth brings endless evils in its train. The disobedient child in the family is the disobedient pupil at school, and later is the disobedient citizen. The disobedient citizen is the law-breaker.

In the true home we love and help one another without asking a return. It is our pleasure to serve rather than to be served, to give rather than to receive, to help and bless continually by word and deed. Thus we make firm the family bond and think the home, as we should, the dearest place on earth. For it is there that we can rest; there that we have perfect trust in one another; there that each can confide to the other his joys and sorrows, hopes and fears; there that the child can share with father and mother every plan, every thought, every purpose of imagination and ambition. It is there that we can be perfectly frank, perfectly natural; there that we receive kind admonition and wise counsel; there that our characters are shaped for good. Lincoln said: "I owe all I am or expect to be to my angel mother." "A kiss from my mother," said West, "made me a painter." Darwin, who was one of the most famous students of nature, tells us that it was his sisters who made him humane. A person who met Goethe's mother said: "Now do I understand how Goethe has become the man he is."

The Lares and Penates were the household gods of the Romans. A perpetual fire was kept on the hearth in their honor. When one of the family came home after an absence he saluted those gods as well as his relatives. So we should consider the home a holy place, too sacred for wrong to be permitted to enter, a shrine consecrated to love and duty.

“So far as it is a sacred place, a vestal temple, a temple of the hearth, watched over by household gods, before whose faces none may come but those whom they can receive with love—so far as it is this, and roof and fire are types only of a nobler shade and light—shade as of a rock in a weary land, and light as of a Pharos on a stormy sea; so far it vindicates the name and fulfills the praise of home.”
—*Ruskin*.

“There is beauty all around, when there’s love at home;
There is joy in every sound, when there’s love at home.”

“If you have brothers, sisters, a father, a mother, weigh earnestly what claim does lie upon you, on behalf of each, and consider it as the one thing needful to pay them more and more honestly and nobly what you owe. What matter how miserable one is, if one can do that? That is the sure and steady disconnection and extinction of whatsoever miseries one has in the world.” — *Carlyle*.

“The mother in her office holds the key
Of the soul ; and she it is who stamps the coin
Of character, and makes the being who would be a savage,
But for her gentle cares, a noble man ;
Then crown her Queen o’ the world.”

— *Old Play.*

QUESTIONS

What rules a happy home?

Why is obedience needed in a home?

Who shall prescribe the laws of home?

How long should children obey their parents?

What makes trouble in the home?

Is there any other influence so powerful as the home in forming character?

Read Burns’s *Cotter’s Saturday Night*. Cowper’s *Winter Evening*, Whittier’s *Snow Bound*.

The School



THE SEVEN SCHOOL VIRTUES

OTHER SCHOOL INFLUENCES

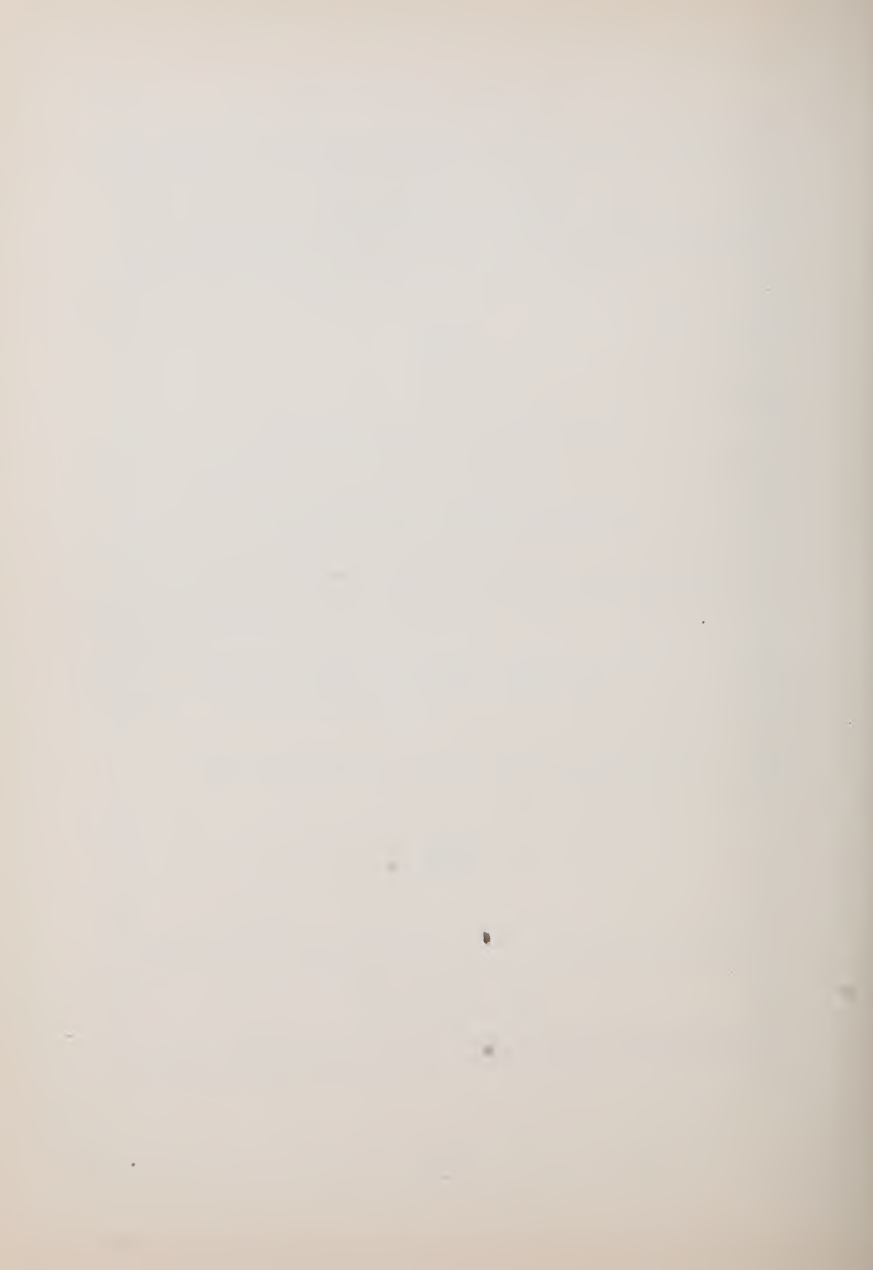
MORAL EFFECTS OF STUDY AND OF STUDIES

DANGERS OF THE SCHOOLS

OPPORTUNITIES OUGHT TO BE IMPROVED



*"'Tis education forms
the common mind"*



LESSON XX

THE SCHOOL

SCHOOL is considered primarily a place for the training of the intellect, but intellectual and moral training can hardly be separated. There is scarcely a single detail either in the instruction of the school, in its mechanical arrangements, or in its discipline, that does not bear with more or less directness upon the moral development of the pupil. We have already referred to the influence of friends and companions. Outside of home there is no influence so potent for good or ill as association with teachers and school-mates. The two principles of obedience and love, so essential in the family, are indispensable in the school, where community life is broadened and so many new relations arise. Also, as in the family, so in the school, the best moral training comes when there is obedience and mutual love, and when love conceals obedience. This love, of course, must first exist in the heart of the teacher. It does not need to be proclaimed. "It beams from the eyes, radiates from the face, breathes its benediction in the voice and discloses itself in movement and bearing." Such love offered by the teacher to pupils bears fruit a

thousandfold in their hearts, and the school becomes a tremendous force in that which "makes for righteousness." If we discredit the power of the principle of love in school," says Dr. Emerson White, "let us read the touching story of Pestalozzi's experience at Stanz, the Swiss village where French soldiers met the heroic resistance of the Swiss peasants with inhuman slaughter. Few school-rooms have ever been filled with more unlovable and disorderly pupils than the forty or more destitute and degraded children whom Pestalozzi received with open arms on that cold day of January, 1799. And with what love and self-sacrifice were they cared for and served, and what a conquest of hearts and reformation of lives were the results! 'If ever there was a miracle,' says Michelet, 'it was here — the miracle of love.'"

Dr. Emerson E. White has ingeniously compressed the virtues especially inculcated in the schools into the mystic number seven — namely, regularity of attendance, punctuality, neatness, accuracy, silence, industry and obedience. We have already considered most of these virtues, and those that have not been touched upon are so apparent as to need no special mention. If we look at this list closely, we shall realize that we have known each of these virtues as a requirement of school. Sometimes we speak of them as *rules* of school. The last-named virtue includes all the rest.

The seven
school virtues

If we obey implicitly and cheerfully the other requirements we do our part in making a good school and reap the highest benefit from it of which we are capable.

It is well, here, to recall the meaning of the word virtue. When a duty is done continuously and persistently, so that we do it almost "without thinking," or unconsciously, we form a habit that is called a virtue.

It is difficult for pupils to appreciate the more remote good that accrues from obedience to the rules of school. Not until they reach maturity can they fully realize the power of habits formed in their school-days, and the benefit that results from right habits of conduct. They must trust parents and teachers, who are older and wiser in this respect, and yield willingly and earnestly to every good influence that surrounds them. Not a single one of the seven virtues here mentioned but will be of the utmost advantage in later life. Present obedience to school requirements is almost sure to mean future success.

There are many virtues resulting from attending a good school that are not included in Dr.

White's list. Association with a large number of people, as is the case in most schools, requires a consideration of their rights and needs as shown by justice, kindness, and courtesy. Truthfulness and honesty ought to be cultivated in

Other school
influences

school. Dr. Arnold, of Rugby, a most distinguished teacher, valued veracity more highly than any other quality and sought most diligently to instil this virtue into the minds of his pupils. When lying was detected he treated it as a great moral offence; but when a pupil made an assertion he accepted it with confidence. "If you say so, that is enough. Of course I believe your word." By thus trusting them he educated the young in truthfulness, the boys at length coming to say to one another: "It's a shame to tell him a lie — he always believes one." Here was the right spirit in teacher and pupil. Nearly every good influence may come from the school, whether small or large, whether amply or scantily equipped, if the right spirit pervades it. It depends almost entirely upon the mutual relations of teacher and pupil.

While the moral influence of the school proceeds largely from what is called the "discipline," or whatever pertains to conduct, much that is moral proceeds directly from study and the subject of study pursued. In the first place, every act of study is moral in its effect, since it trains the will. Colonel Parker says: "Habits of continuity of action in one direction, of patience, persistence, courage, self-control, are formed by the exercise of the will in the actual doing of what there is to be done." The recitation or, indeed, any ex-

**Moral effect of
study and of
studies**

pression of facts as definitely as they exist in the mind tends to develop a habit of truthfulness. Thus, speech, writing, music, drawing, painting, modeling, making, every act of expression, under true teaching is an ethical act. We may know, then, that when we study earnestly and persistently, or even when we recite a lesson to the best of our ability, we are developing our moral as well as our intellectual nature. The contents of various studies furnish material for thought and reflection that naturally exert a beneficent effect upon conduct and character.

We can do no better than to quote Colonel Parker on this point: "History, the account of the human spirit striving through long ages to find the truth; biography, the record of the lives of men and women who have lived and died for humanity; pure literature, the reflection of noble souls, and the interpretation of nature; civics, the science of community life; science, the search for the natural laws revealed through the universe by the Creator; mathematics, the weighing and measuring of His work; all are moral."

We will not go so far as to state that knowledge of these subjects will make a person moral, but that the general trend is in this direction is certain.

A danger often attendant on school life is that of bad companionship. In the large number congregated in one school-room, Dangers of the schools or the still larger number on the play-ground,

there will always be found undesirable associates. We may not be able to avoid association, but we can and should avoid intimacy with the bad school-mate. If the bad wish the companionship of the good, they themselves should become good.

School furnishes many occasions for evasion and deceit, and sad to say, these are too often improved. Pupils sometimes make false reports of their conduct or of the preparation of their lessons; they "cheat" in various ways. Cheating is so common in some schools that the pupils have no higher standard of honesty than to escape being found out in deception. They seem to consider it justifiable to cheat as much as they can without detection. In fairness to pupils it should be stated that the school in which this spirit predominates is not a good one, and the responsibility for the evil should, at least, be shared by those who have the school in charge. Justice as well as love should be mutual. There are schools in which the tests of honesty are too severe for the undisciplined minds of the young. But let us hope that this condition of things is the exception rather than the rule, and let us each do our part in keeping up the moral tone of our own school, however strongly tempted we may be to do otherwise.

The spirit of good comradeship sometimes prevails to such an extent among pupils that they consider it honorable to deceive a teacher, if by so doing they can

keep a schoolmate from suffering the penalty of wrong-doing. While tattling is to be condemned, lying is equally reprehensible; silence is better than either. But when a wise and discreet teacher feels compelled to ask for the truth, it should be told. When a wrong-doer has not manliness enough to acknowledge his offence, he does not deserve great leniency on the part of his fellow-pupils. At least he deserves no sacrifice of truth on their part, and they owe it to themselves to run no risk of forming an untruthful habit.

Pupils sometimes seem to put themselves in an attitude of defence toward their teacher, as if he were their enemy. This feeling should not be harbored, as the teacher is generally one of the best of friends and ready to prove himself such when opportunity arises. Pupils should remember that teachers are not impervious to the effect of kind treatment and that they are often more gratified at receiving it from a pupil than from any one else. It is destructive of good nature and sweetness of character to cherish a feeling against a teacher for so many years as the school life lasts. Not only is school rendered unenjoyable, but a sour and surly disposition is apt to result.

A noted educator says: "All the world goes to school to-day," meaning that school facilities are rapidly increasing in all civilized countries. Interest in schools is universal and no other public cause brings about such a willing

Opportunities
ought to be
improved

expenditure of money. Parents everywhere are making great effort to give their children an opportunity to attend school, and children in great numbers are seemingly taking advantage of their opportunity. Books and all the necessary paraphernalia of instruction are furnished free of cost. And yet, with books and time and everything needed for work, there are many who consider it hard to do under these pleasant circumstances what others, in years gone by, thought worth doing under great difficulty. Lincoln used to study by firelight after a hard day's work, and he had not even the luxury of a slate, but for "ciphering" used a board, which he planed down when it became covered with figures. A noted English writer tells us how he studied. When he needed a book, pen, or paper, he had to go without food, although he was all the time half starved. The edge of his berth at sea was his seat to study on, and in the winter evenings he could have no light except that of the fire.

Hundreds of instances of this kind might be cited to show how men who have become famous prized an education and what hardships they endured and under what difficulties they worked to gain it. We who are more highly favored should be stimulated by their worthy example. If the incentive of the highest personal good is not sufficient to spur pupils on in school, they should not be forgetful of parents and friends who are interested in their success and who

would be disappointed by their failure. It is related of the famous French scientist Pasteur, who is distinguished for the discovery of the nature and cure of hydrophobia, that when a boy he neglected his studies. He preferred fishing and other amusements to the work of the school. At last, however, he realized that his father, who had little means, was making great sacrifices in order that he might obtain an education. He then began to study in good earnest. It was the thought of what he owed his father that made him what he was.

“ 'Tis education forms the common mind;
Just as the twig is bent, the tree's inclin'd.”
— *Pope*.

“ A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring,
For shallow draughts intoxicate the brain,
But drinking largely sobers us again.”
— *Pope*.

QUESTIONS

Upon what two principles does the welfare of a school mainly depend?

In what different ways is truthfulness shown in school?

What is the moral tendency of the study of mathematics?

What moral habits does the study of chemistry or physics tend to inculcate?

What is the moral value of hand-work or manual training?

Why is silence classed as one of the school virtues?

Why regularity of attendance?

What are some of your duties to your teacher?

Read *Tom Brown at Rugby*.

The Community



PUBLIC SPIRIT

DUTIES OF THE COMING CITIZEN

THE SELFISH CITIZEN

WHO MAKES THE BAD CITIZEN?

THE REWARD OF GOOD CITIZENSHIP



*"Not my country right or wrong, but if I can
help it she shall never be wrong"*

LESSON XXI

THE COMMUNITY

A COMMUNITY, in the accepted use of the term, means a number of people associated together by reason of their residing in the same locality and being subject to the same local laws and regulations. The family and the school are miniature communities. In them and in the community we live in society, in which the highest duty of the individual is to contribute all in his power to the best good of all. The community is larger than the family, but as the members of a family are held together by a close and tender love, and by a recognition of mutual rights are kind and helpful to one another, so the people in a public capacity by a cultivation of a love for mankind can be similarly united.

In a community there are laws and conditions of social welfare, and whatever these laws require men and women to do, in order that society be strong and pure and helpful to each person who is a member of it, every man and woman should do. It is a duty. Some of these laws are written down, and those who break them are dealt with by a court

of justice. But other commands of the moral law are left to what we call public opinion to deal with. Thus one who is untruthful is rarely dealt with by the written law, but is condemned by public opinion. Most people are greatly influenced by what others think and say about them, so that many wrongs are righted more effectually by leaving them to popular judgment than by passing laws against them.

When we feel that we belong to the community and that the community belongs to us;
Public spirit when its interests are ours; when we are ready to maintain its rights and redress its wrongs, bear its losses as well as enjoy its prosperity, we are public spirited. President Hyde expresses the idea most forcibly: "The readiness to contribute a fair share of our time, money, and influence to the larger public interests of education, philanthropy, reform, public improvements, which no individual can undertake alone, is an important part of our social duty. Every beneficent course, every effort to arouse public sentiment against a wrong, or to make it effective in the enforcement of a right; every endeavor to unite people in social intercourse; every plan to extend the opportunities for education; every measure for the relief of the deserving poor, and the protection of homeless children; every wise movement for the prevention of crime, vice, or intemperance, is entitled to receive from each one of us the

same intelligent attention, the same keenness of interest, the same energy of devotion, the same sacrifice of inclination and convenience, the same resoluteness and courage of action that we give to our private affairs. These are the marks of public spirit and the manifestations of social virtue."

The young have little opportunity of showing such public spirit as is here described, inas- **Duties of the coming citizen**
much as they are not yet old enough nor wise enough to have a part in the direction of community affairs; but they ought to know what the laws and regulations are, in order to obey them. When old enough they should interest themselves in new legislative measures as they come up, and try to form an opinion as to their merit. The combined efforts of the young people of a community have often brought beneficent results. Juvenile societies to promote the neatness of streets by keeping them clear of papers and rubbish have improved the appearance of many a village or neighborhood, and have had a tendency to make older people more thoughtful in such matters. Young people's temperance and benevolent organizations, when conducted properly, render good service. A good debating society is a moral force in a community in that it appeals to the higher interests and elevates the taste.

Then, too, one may do a great deal single-handed. One girl has a musical talent and can contribute

largely to the entertainment of a company; another has a pleasant home and can do much in a social way for schoolmates and friends; another is possessed of a gracious manner that seems to radiate courtesy. Talents are diverse, but there is really no boy or girl who can not in one way or another do something to make better the community in which he dwells. He who does his part in this way is fitting himself for good citizenship.

A humble but touching illustration of public spirit was given by a poor woman whom a policeman roughly accused of stealing. He saw her, as he thought, trying to conceal something in her apron, and judged that she had committed some theft and was trying to evade him and escape the penalty. He ordered her to show him the contents of her apron and was surprised to see nothing but bits of broken glass.

"What are you going to do with that broken glass?" he asked.

The woman, who was alarmed by his gruff manner, replied that they were lying in a place where people might tread upon them, and fearing that some one might be injured she was taking them where they would endanger no one.

There are few so obscure that they can not, if they possess the right spirit, do some little act to benefit many others.

There are people who take no interest in public affairs and recognize no obligation outside the narrow range of their own private concern. They seem to draw themselves into their shell and say: "I can take care of myself. Let others do the same." So long as they are comfortable they take no steps to relieve the distress of those less fortunate; so long as they are healthy they contribute nothing to improve the sanitary conditions of their town; they recognize no social claims; they favor the cheapest schools, the cheapest public buildings, and, in fact, are unwilling to do anything to benefit the town in which they live and from which they derive their support. Such people may flatter themselves for being shrewd enough to reap the advantages without bearing the burdens of society, but there is a penalty for this neglect of civic duty. It has been justly said: "This kind of self-interest is the seed of which meanness is the full grown-plant. Meanness is the sacrifice of the great social whole to the individual."

Another kind of selfishness, and one that holds to a greater or less extent in every community, large or small, is that shown by one who, either for the money it brings or for the love of power over men, tries to absorb the chief emoluments of public office. This he does under the guise of a good citizen working for the common weal; and while some good may accrue

The selfish
citizen

to the town or city in which he lives, he is to be recognized as no less self-seeking than the man who is altogether indifferent to community interests.

One who seeks office for the sake of getting a good living in an easy way without the additional motive of rendering useful public service is a selfish and dishonorable citizen. One who seeks office for the pleasure it brings in "running" things and in "wire-pulling" is using the larger interests of society to make them gratify his own personal vanity and sense of self-importance.

We can hardly glance at a newspaper without noticing accounts of boys who have been **the bad citizen?** taken into court, and oftentimes sentenced to fine or imprisonment, for some violation of law or order. In every case the offence is brought about by failure to recognize the rights of others. Sometimes the offence is burglary, or petty theft of fruit or flowers or other things, and sometimes it seems to be the result of a spirit of deliberate wantonness or vandalism. Many boys seem to delight in breaking windows, injuring trees, defacing fences, marking public or even private buildings, tearing down hand-bills, derailing cars, and in a host of other misdeeds. This conduct is often called fun, but it is only a depraved mind that can enjoy fun of this nature. No excuse can be offered for behavior that sets at defiance all the obligations of good citizenship,

and he who acts thus is a public enemy, and doubtless will continue to be one, when in later years he may possibly hold the reins of power in community or state.

As a man enjoys managing his own affairs skillfully, keeping houses and lands in order, making comfortable and beautifying a home, so on a larger scale will a good citizen find satisfaction in helping to manage the affairs of his own community and in contributing to its welfare in every way. He will feel a genuine pride in good roads, fine public buildings, adequate sanitary conditions, well-equipped schools and libraries, and he will enjoy the intercourse sure to follow with other peaceful and law-abiding citizens. To a person of honest and generous public spirit, society with its claims and obligations brings a rounded activity, a broadening of sympathies, and an opportunity for the highest development of his powers.

“Man in society is like a flower
Blown in its native bud. 'Tis there alone
His faculties, expanded in full bloom,
Shine out; there only reach their proper use.”

— *Cowper*.

QUESTIONS

What is the highest duty of each individual in a community?
Show how school is a community in miniature.

Mention some offences that come under the written laws.

Mention some things that public opinion deals with.

Describe a public-spirited person.

How can the young fit themselves for service in the community?

What are some of the rewards of social service?

The State



LOVE OF COUNTRY

POLITICAL DUTY

PATRIOTIC DAYS

TREASON

AMERICA



*"The great American principle is
that the people rule"*

LESSON XXII

THE STATE

WE have spoken of the duties we owe to the family, the school, the community. But there is a still larger association of men to be considered. It is the grouping of great bodies of human beings according to their race or their country into nations or states. These may include millions of people living under one common law, enjoying the benefits of the same government and bound together by the same duties to it. The word state as used in this connection means not only a particular division of a country like New York or Massachusetts, but the nation, as the United States, Russia, France, or any great confederation of human beings for political ends. It usually means an association of great numbers of people in one particular land, as the French in France, the Italians in Italy. In our own country, although there are many races, we are still one people or one state, living under one government.

The state grew out of the family, and just as in the family, the school, the community, there are mutual rights, so in the state it is impossible to live in peace and happiness unless the mutual rights of life

and liberty are respected. It is the business of the state to point out and to enforce these rights and duties, which are called laws.

As it is natural to love our home, so it is natural to love our country. Our country, like
Love of country our home, is bound up with all the experiences of life which serve to attach us to our native land with an affection so broad and deep and strong that it seems to transcend all other love and to reach out and include the very soil. It is said that a native of one of the Asiatic isles, amid the splendors of Paris, beholding a banana-tree in the Garden of Plants, wept and seemed for a moment to be transported to his own land. The Ethiopian imagines that God made his sands and deserts and that only angels were employed in forming the rest of the world; and the Maltese, living on a sea-girt rock, call their island the "Flower of the World."

"Man, through all ages of revolving time,
Unchanging man, in every varying clime,
Deems his own land of every land the pride,
Beloved by Heaven o'er all the world beside;
His home the spot of earth supremely blest,
A dearer, sweeter spot than all the rest."

But it is not merely natural to love our country; it is reasonable and right; it is an obligation. To it we owe all that makes life desirable or even possible. Our debt of gratitude is so great that our country has

a claim to anything we can give. In time of danger from a foreign foe or from civil war it is the plainest and foremost duty for citizens to take up arms in her defence, which means a defence of all we hold most dear—family, home, property, the opportunity for education, the stability of all great institutions, the blessings of peace, high principles, and inspiring ideas of human brotherhood. Be it said to the honor and glory of our own country and of others that in time of need men have not hesitated in showing patriotic devotion. They have even welcomed death for country rather than life without it. Especially ought Americans to love their country, since our liberty and all the blessings we now enjoy have been bought at a great price. No nation has had greater heroes to toil for it, to suffer and die for it. It is because there have been men who loved their country better than themselves that we have a country to love!

In time of war we show our patriotism by defending our native land. In time of peace we show our love by doing our part in making it the abode of justice, so that when dissensions arise at home or abroad there may be the best possible conditions for averting war. This is a duty as binding upon each citizen and as important to the welfare of the state as taking up arms in its defence. The great Ameri-

Political
duty

can principle is that the people rule. Lincoln said that our government is "of the people, by the people, for the people." Every citizen of the United States is a ruler. Every native-born man twenty-one years old has a right to vote for other men who shall represent him in the work of making and administering the laws. This power brings with it a duty to every voter to exercise his right for the best good of all.

In order to fulfill this duty, each voter should inform himself in the history of his country and in the broader principles of politics, to fit him to judge of special issues of public policy as they arise. He should not be willing to take his opinions from a partisan newspaper, nor from men of his party, nor from men who have influence and power, but he should read books on special topics in question, written by competent non-partisans, so that he may be able to form an opinion for himself. The intelligent citizen who knows for whom he is voting and why he is voting is the mainstay of the republic. The illiterate voter is the greatest danger to a free country. Having formed an intelligent opinion on political matters, every citizen should do his part in creating a sound public opinion. He can do this by taking an interest in politics — not by a selfish scramble for office, but by standing up for what he believes to be right and by opposing wrong measures. Every citi-

zen should use his prerogative of free speech when he thinks that good can be accomplished by it.

As this government is "by the people," every man is responsible, at least to the extent of one vote, for the election of honest officials. Therefore it is the plainest moral duty for every man to vote. If for any reason — indifference, contempt, absorption in business or pleasure — he stays away from the polls on election day, he fails in his duty to his country.

Many men shrink from accepting public office because of the criticism it brings, or because it takes time from their own private interests, or because of their disapproval of political methods. While, as a rule, office should not be sought by the private citizen, when his fellow-citizens call upon him to represent them in city government, in State legislature, or in Congress, he should respond to the call, if possible. "To do and bear whatever is necessary to maintain that organization of life which the state represents is the imperative duty of every citizen."

In view of the fact that we in America owe our liberty and all the blessings that surround us to men who toiled and fought and died for their country, it is fitting that certain days be set aside to honor their memory, and to keep the fire of patriotism burning in our hearts,

Patriotic
days

Sometimes in our anticipation and enjoyment of a holiday we forget its import. When the bells are ringing and the cannon firing on the Fourth of July we should not think merely of the noise and fun. We should at least give a thought of gratitude to those who on that day agreed that they would risk their lives and everything dear to them in order that their country might be free.

“Our country first, their glory and their pride.”

On the day that perpetuates the memory of Washington we may well take time to reflect upon the character and the deeds of so great a man — “who spent his life in establishing the independence, the glory, the durable prosperity of his country; who succeeded in all he undertook, and whose successes were never won at the expense of honor, justice, integrity, or by the sacrifice of a single principle.” Throughout the world his name stands for nobility, courage, wisdom and patriotism. Of him Edward Everett thus eloquently spoke:

“Tell me, ye who make your pious pilgrimage to the shades of Vernon, is Washington indeed shut up in that cold and narrow home? The hand that traced the Charter of Independence is indeed motionless; the eloquent lips that sustained it are hushed; but the lofty spirits that conceived, resolved, matured, maintained it, and which alone, to such men, make it life to live — these can not expire.

“ These shall resist the empire of decay,
When time is o’er, and worlds have passed away ;
Cold in the dust the perished heart may lie,
But that which warmed it once can never die.”

Memorial Day, now too often observed with little reference to its sad meaning, should be held almost a solemn day, commemorating as it does the sacrifice of so many lives in the preservation of the union of our States. If we can not realize the heroism displayed in the Civil War and the sorrow caused by it, we should respect the feelings of those who still mourn the loss of friends who gave their lives in that great struggle, and refrain from turning the day into merriment.

When on the 30th of May the veterans of the Grand Army of the Republic march through the streets on their way to place their offering of flowers upon the graves of the honored dead, sometimes bearing the tattered flag which they carried through the smoke of battle, our hearts ought to thrill at the sight of the flag, the emblem of our country, and we ought to be inspired to feel that if the time ever comes when our country needs our service, we too, like those war-stained men, will follow the flag to save the state.

“ Wake in our breasts the living fires,
The holy faith that warmed our sires;
Thy hand hath made our Nation free;
To die for her is serving Thee.”

We have all read of Benedict Arnold, the traitor.

Treason

We know how false he was to Washington, who trusted him as a friend; and although when about to die he bitterly repented of the wrong he had done and asked that he might be buried in the American uniform, saying: "God forgive me for ever putting on any other!" still we despise his memory. We also think of Lincoln's assassinator with a feeling approaching hatred, and believe that an ignominious death and an unknown grave were richly merited by him. The detestation in which we hold the man who proves recreant to his country corresponds in intensity to our patriotism. If hatred is ever justifiable toward any one it is justifiable toward a traitor, who is the most despicable man in the state, for he takes advantage of the protection it gives him and the confidence it reposes in him to betray it to its foes.

In time of war treason is shown by giving information to the enemy, or by surrendering forts, ships, or ammunition and supplies into his hands; the incentive is usually jealousy or revenge, or personal advancement or pecuniary gain. In time of peace the spirit of treason is shown in many different ways. When a man considers his own or his friends' or his party's interests paramount to those of his country, when he sells his own vote or buys another's, when he votes for an appropriation of money so that he or his

friends may profit by it pecuniarily, when he evades the payment of just taxes, when he allows bad men to be put into office and bad measures to become laws without doing all in his power to prevent it, he is a traitor.

“What, then, shall that name America mean and stand for among men as a word designating our country and people, and what America qualities in manhood and womanhood shall the word American represent; what traits in political character, in trade, in commerce, in manufactures, in thought, in morals, in religious spirit and conduct? For be sure of this, the personal and national qualities which the word American shall stand for in the minds of men throughout the whole world, and throughout all future time are the very qualities which the American people themselves shall possess. May heaven grant that this mighty people to which we belong may grow to be a people so wise, so true, so high-minded, so pure-hearted, so morally courageous, so strong in self-restraint and in civic virtue, so profoundly and magnanimously religious, and efficient in all things that go to make the best of this world and all worlds, that the great word American which describes that people shall stand in all the coming ages as a word freighted with the noblest personal and national meaning, and as carrying perpetual inspiration and

uplifting power to all the toiling, downcast and suffering races of mankind over the face of the whole earth." — *Moses Coit Tyler*.

"Self first, personal friends second, party third, and country fourth is the order of consideration in the mind of the office-seeker, the wire-puller, the corrupt politician. Country first, party second, friends third, self last, is the order in the mind of the true citizen, the courageous statesman, the unselfish patriot." — *Hyde*.

"Are you so wise, pray, as to have missed the discovery that above your mother and father, and all your other ancestors, your country should be held in honor and reverence and holy awe, and is so held in the eyes of the gods and of all reasonable men; that you must revere her, and submit yourself to her, and soothe her in her anger, more than if it were your father; that you must either induce her by persuasion to reverse her judgment, or else do whatever she commands; that you must suffer without resistance if she assigns to you suffering; and if she orders you to be scourged, or imprisoned, or leads you into battle, there to be wounded or killed, that all this is right, and must be done; that we must never give way, nor retreat, nor leave the ranks, but whether in battle, or in a court of justice, or anywhere else, we

must either do what our city and our country command, or else convince them of the true nature of justice? For it is impious to offer violence to your father or your mother; how much more, then, to your country. — *Socrates in his dialogue with Crito.*

QUESTIONS

Why should American youth be patriotic?

Mention some of the advantages enjoyed under our own government.

What duties rest upon the citizen for all these advantages?

What principle controls the bad citizen?

Discuss public spirit.

Read *The Present Crisis*, *The Biglow Papers*, *The Commemoration Ode*, by Lowell; *Thou, too, Sail on, O Ship of State*, by Longfellow; *The Flower of Liberty*, by Holmes; Lincoln's *Address at Gettysburg*; Orations of Webster, Everett, Winthrop, Curtis.

Self Culture



EDUCATION

SELF RESPECT

SELF RELIANCE

SELF CONTROL

PRESENCE OF MIND

PLEASURE

CHARACTER



*"Everywhere in life the true question is,
not what we gain, but what we do"*

LESSON XXIII

SELF CULTURE

THUS far we have considered our relations to things, to people, and to the various institutions of society. In all these considerations self has been constantly implied, but possibly, in our study of principles of right and wrong, we have failed to observe how those elements of conduct called virtues, if carried into practice, react upon us and lead to that development and fulfillment of ourselves which we have indicated by the rewards or results of doing right. In summing up these lessons we shall not note each particular reaction, but shall consider some of the broader and more comprehensive duties that we owe to ourselves if we would realize our highest capacities and promote as we ought the welfare of the individual and of society.

The fundamental duty that each one owes to himself is to make the most of his faculties, to become as large and as helpful a part of the world in which he lives as it is in his power to become. While it is true that one may have greater natural capacity and more favorable opportunities for development than another, the

Education

dullest mind, under any circumstances, if normally constituted, is capable of growth. If we bring the talents with which we are naturally endowed, be they one or ten, into the best possible relations with the material out of which our life is to be developed, we can do no more. We shall then live up to our highest standard and do our highest duty to ourselves.

Kant says: "The aim of education is to give the individual all the perfection of which he is susceptible." Education, then, becomes the first duty we owe to ourselves. But we must not understand education as meaning simply what we get from books or the school. Graduation from school, college, or university is a good preparation for beginning that broader education that should continue through life. The student who called upon one of his teachers and told him he was leaving the university because he had "finished his education" was aptly rebuked by the remark of the professor: "Indeed! I am only beginning mine." Gibbon says: "Every person has two educations — one which he receives from others, and one, more important, which he gives to himself." Our own active effort is the essential thing, and no facilities, no books, no teachers, no lessons learned by rote will justify us in dispensing with self-education. Schiller spoke truly when he said: "Education consists in action, conduct, self-culture, self-control, and all that tends to discipline a man and fit him for the

proper performance of the duties and business of life." Channing expresses a similar idea when he says: "The true end of education is to unfold and direct aright our whole nature. Its office is to call forth powers of every kind — power of thought, affection, will, and outward action; power to observe, to reason, to judge, to contrive; power to adopt good ends firmly and to pursue them effectively; power to govern ourselves and to influence others; power to gain and to spread happiness."

Education has been called a three-sided thing, or the harmonious development of body, mind, and soul. Our duty is to bring each side to its fullest development, so as to make their union into self as perfect and as complete as possible.

We all know how a wise and good parent tries to throw around his child every opportunity for furthering his development into a noble man. This desire of the parent to secure the highest good of his child affords perhaps the best illustration of the feeling each one should have toward himself. Pythagoras enjoined reverence of self on his pupil. Nothing else will stimulate us to make the effort necessary to attain perfection. A just sense of our own worth and worthiness is the only incentive that will spur us on to persistent and life-long endeavor in that duty of all duties — to make the most of ourselves.

Self-respect

Actuated by self-respect we shall not do that which degrades mind or body. This virtue is at the root of all the virtues. It is the standard by which we judge our own conduct or that of others. We continually find ourselves saying: "I could not do that and maintain my self-respect." "The pious and just honoring of ourselves," said Milton, "is the fountain-head from whence every laudable and worthy enterprise issues forth." True self-respect does not overestimate self nor exclude respect for others. It rather leads to a recognition of their rights, because the one who respects himself demands the recognition of his own rights, and in this way realizes what are his duties to others. True self-respect challenges the respect of others, for as the thoughts are so will the acts be. One cannot live a high life and think meanly of himself. He cannot aspire if he looks down.

A boy was once importuned by another to do a wrong act. To the plea, "Nobody will see you," he replied: "I shall see myself."

The poet Goethe, in a conversation with a friend, once remarked that he thought English-
Self-reliance men seemed to have a great advantage over most other men. "I should not like to affirm," replied his friend, "that the English gentlemen here in Weimar are cleverer, better educated, or better-hearted than our own young men." "That is not the point," said Goethe; "their superiority does not lie in

such things; neither does it lie in their birth and fortune; it lies precisely in their having the courage to be what nature made them. There is no halfness about them. They are complete men. Sometimes complete fools also, but even that is something, and has its weight."

Goethe's opinion was something like that of Lessing, who in giving advice to young men said: "Think wrongly, if you please, but think for yourself." In the education of self one of the most important things we have to learn is that we have a personality. It is not every one who can truthfully say: "I am I. I am not another person, but I am myself." As Dr. Munger says: "There are many who do not get themselves detached from the mass of humanity, but live and act out of the common stock of thought and feeling. To have a separate identity, to have opinions and to maintain them, is something both necessary and difficult, because one should give due heed to the views of others and at the same time steer clear of that most disagreeable trait — conceit. The two extremes — to have no opinions, or to have many by which all questions are settled — must have a happy mean. In order to pursue a middle course in this matter, tact, good taste, modesty, are required to direct in making or withholding an expression of opinion. But if choice must be made of two evils, although self-conceit is odious, an excess of opinions,

at least in the young, is better than none at all. The opinionated boy or girl is much more likely to make a substantial man or woman than the child whose mind is swayed by every influence. "The least efficient creatures in the world are the men and women who neither believe nor disbelieve. You can not afford to belong to that class. Whether you believe or disbelieve, be stalwart in your convictions and act them out honestly and unambiguously. By so doing you will at least be saved from the moral inefficiency engendered by half-heartedness."

It is well for children to learn that success comes only to those who strive to win it. "Heaven helps those who help themselves." One who does not think or plan for himself, but depends upon others to help him along the journey of life, will find that success does not come until he has planted himself upon his own powers and begun to work from them. He may have money and friends, but that which underlies achievement is himself and his own effort. Sir Fowell Buxton said: "The longer I live the more am I convinced that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy, invincible determination; and no talent, no circumstances, no opportunities will make a two-legged creature a man without it." In the Civil War this trait made General Grant conqueror. His historian says: "He was never averse to availing

himself of the ideas of others, but the suggestions of others were accepted or rejected as his judgment dictated; he was never persuaded. And if he took up an idea that he found, it was so developed by his own mind that it became as original, in reality, as if he had conceived the germ."

Whenever we do anything that needs our closest attention, or whenever we do what we dislike doing, we exercise our will. When **Self-control** learning to play the piano we have first to attend very strictly to the mechanical part of the work, and sometimes it seems difficult and tiresome and we are inclined to give it up. But by an exercise of the will we resist the inclination, summon patience and perseverance to our aid, master the difficulties, and in time come to do automatically and to like to do what was once a trying and tedious task. This mastery of will over self is called self-control and is necessary to obedience to the laws of conduct. Self-control is that element of self-education that enables us to do right even when the opposite course seems at the moment the more to be desired. If, in the beginning, we find it difficult to direct our will aright, as the skilled pianist becomes unconscious of the mechanics of his art, so, if we persevere, will right-doing sink into unconscious habit, and become, as it is called, "second nature." This second nature takes the place of the

former untrained and undisciplined nature, until at last —

“It is as easy for the heart to be true
As grass to be green, or skies to be blue;
'Tis the natural way of living.”

We need to practise self-control until the self is changed for the better. Then when it is changed in any way, and a firm habit formed, the work of self-control is over in that particular direction. A person with a hasty temper finds it hard to control himself at first, but after long resistance to his natural impulse, his temper should, so to speak, restrain itself.

A good school furnishes excellent opportunity for the cultivation of self-control. Dr. John Dewey says: “Every act of attention on the part of the pupil; every concentration on study that excludes distracting stimuli; every physical restraint, as sitting quietly when necessary; every form of physical control, as when guiding the pen in writing; every subordination of present pleasure to future satisfaction, requires the same activity of will that moral conduct requires, and results in moral training through the formation of habits.” It has been previously stated that every school exercise or requirement is moral in its tendency, so far as it trains the will in making choice of the right and consequently in leading to the doing of the right. A knowledge of the moral law, so far as one can know it, coupled

with a desire to conform to it, and the power to control such a desire, constitute conscientiousness." "Conscientiousness," says President Hyde, "is the form which all the virtues take when viewed as determination of the self. It is the assertion of the ideal of the self in its every act."

It is said that Washington possessed such command over himself, even in moments of great difficulty and danger, as to convey the impression to those who did not know him intimately that he was a man of inborn calmness. Yet he was by nature ardent and impetuous. His mildness, gentleness, politeness and consideration for others were the result of a rigid self-control and unwearied self-discipline which he diligently practised even from his boyhood.

Tyndall says of Faraday: "Underneath his sweetness and gentleness was the heat of a volcano."

" Real glory
Springs from the silent conquest of ourselves,
And without that the conqueror is naught
But the first slave."

Self-control shows itself in time of emergency or danger and is sometimes called self-possession, or presence of mind. It is an important element of true courage.

Presence of
mind

It has often been the means of averting disaster. A man who finds his business in unexpected complications often steers clear of bankruptcy by keeping a

cool head. In accident or peril many a life is saved by presence of mind. When one of a party in a small boat changed her position the boat shipped water a little. The other occupants of the boat were frightened and sprang to the opposite side, upsetting the boat and drowning several of the party. Presence of mind would have prevented this catastrophe.

A noted Englishman (Lord M ——), his wife and brother were sailing one moonlight evening on the Lake of Geneva. One of the three pulling on a hal-yard slipped it out of the block. The Earl's brother climbed up the mast to adjust the rope, and his weight capsized the boat. In a moment all were in the water, and the brother became entangled in the sail. "Don't be afraid," said Lady M——; "I won't take hold of you, but tell me what to do." The brother having freed himself came up, and the calm woman, putting a hand on the shoulder of each, was upheld by the men for a quarter of an hour. Then a man rowing that way came to their relief. The lady was taken into his boat, and the two men clung to its stern, while the rescuer rowed to the shore, a quarter of a mile distant. Mastery over self, or cool courage, probably saved their lives.

If we could live up to the highest ideal of life, permanent pleasure and happiness would
Pleasure result. Pleasure in the true sense is to be welcomed as a sign of health and activity. Under

certain conditions the more pleasure we have, the better; but there is danger when we seek it for its own sake. The secret of pleasure is that it is found in something else, not in itself. If we play a game or take a drive or attend a party and continually wonder if we are having a good time we are apt to be bored and miserable. It is only when we forget ourselves and our pleasures and become absorbed in something outside ourselves that we have the greatest enjoyment. The direct pursuit of pleasure is harmful, because it leads us to judge of things by the way they affect our personal feelings, which is a very shallow and selfish criterion; and it brings so many disappointments that one gets into the habit of flitting from one thing to another, hoping that if this does not please something else will. Thus life becomes a haphazard development of this or that side of our nature when it should be the harmonious development of our whole being.

Pleasure in excess vitiates the whole nature. The maxim, 'all work and no play make Jack a dull boy,' if reversed would make him something infinitely worse. Nothing can be more harmful to the young than to be given over to the pursuit of pleasure. The best qualities of the mind are thus frittered away; common enjoyments become tasteless; appetite for the highest kind of pleasure is destroyed; and when in later years the duties and work of life

come there is no strength of purpose or moral courage to undertake them."

George Eliot represents *Romola* as replying to the boy who says, "I should like to be something that would make me a great man, and very happy besides — something that would not hinder me from having a great deal of pleasure": "That is not easy, my Lillo. It is only a poor sort of happiness that could ever come by caring very much about our own narrow pleasures. We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts, and much feeling for the rest of the world as well as for ourselves; and this sort of happiness often brings so much pain with it that we can only tell it from pain by its being what we would choose before everything else, because our souls see it is good. And so, my Lillo, if you mean to act nobly, and seek to know the best things God has put within the reach of men, you must learn to fix your mind on that end, and not on what will happen to you because of it. And, remember, if you were to choose something lower, and make it the rule of your life to seek your own pleasure and escape from what is disagreeable, calamity might come, just the same; and it would be a calamity falling on a base mind, which is the one form of sorrow that has no balm in it, and that may well make a man say — 'It would have been better for me if I had never been born.'"

The one great duty, including within it all other duties, is to strive after character; to take the self and make of it what it was intended to be, to bring it to the highest perfection of which it is capable. Character has been defined as the form in which the results of virtuous conduct are preserved. It is whatever of good we have accumulated and stored up from all the experiences of life, whatever makes us morally strong and self-contained and able to stand alone, if needs be against the wrong.

Character

It is impossible and undesirable to trace out in our own mind the result of each act. Constant self-analysis tends to keep the mind in a state of indecision and unrest; it also tends to priggishness. But if we know what is right, so far as we can see, and that to do it will strengthen in ourselves the power to do it again, we have considered all that we need to consider. We must remember that for many thousands of years people have been learning from their varied experiences how to live. The outcome of this knowledge has been solidified into the common moral rules of truthfulness, honesty, and all the other virtues and their opposite vices. In the main, principles of right and wrong are fixed, and it is safe to measure our conduct by standards already set up. We must, of course, consider special duties that arise as conditions of life change and increase in complexity. The forming of character is a never-ending process.

Dr. Munger truly says: "The question of questions for us is how to foster its growth, how to supply it with motive power, how to enrich and ennoble it, how to carry it along from one period of life to another, so that it shall not stop by the way.

"The only conceivable thing that can be named as the object or end of life is *character*, for the simple reason that it is the only thing that lasts. In other words, the only rational object we can set before us is to take this self, made up of mind and heart and will, and train it in the line of its creative design, bring out all its powers, train it away from all its faults and defects, make it strong and compact and substantial — a real thing, harmonious, true, the very thing it was designed to be. Then we have something that lasts, something that does not dissolve under the touch of time and death."

"The practical man carries with him his ethical principles. He does not stop to reason out the relation of duty and virtue to reward, or of temptation and vice to penalty before he decides to help the unfortunate, or to be faithful to a friend, or to vote on election day. This trained, habitual will, causing acts to be performed in conformity to duty and virtue, yet without conscious reference to the explicit principles that underlie them, is character.

“What, then, is the use of studying at such length the temptations and duties, the virtues and vices, with their rewards and penalties, if all these things are to be forgotten and ignored when the occasions for practical action arrive?

“The particular rules and principles are not consciously present in each act of the finished writer or musician, neither are they entirely absent. When the master of these arts makes a mistake he recognizes it instantly and corrects it, or endeavors to avoid its repetition. This shows that the rule is not lost. But it has come to be a part of the mind itself. As long as the mind works in conformity with the principle it is not distinctly recognized because there is no need for recognition. The principle comes to consciousness only as a power to check or restrain acts that are at variance with it.

“Day by day we are turning over more and more of our lives to this domain of character. Hence it is of the utmost importance to allow nothing to enter this almost irrevocable state of unconscious, habitual character that has not received the approval of conscience, the sanction of duty, and the stamp of virtue. Character once formed in a wrong direction may be corrected. But it can be done only with the greatest difficulty, and by a process as hard to resolve upon as the amputation of a limb or the plucking out of an eye.” — *Hyde*.

“It is in making endless additions to itself, in the endless expansion of its powers, in endless growth in wisdom and beauty that the spirit of the human race finds its ideals.” — *Matthew Arnold*.

QUESTIONS

When do we attain the highest development of which we are capable?

What is the special use of a good school-education?

Discuss the virtue of self-respect.

How may we acquire a habit of self-control?

Give an illustration of self-reliance. Why is it a necessary element of character?

What is character?

When is a person conscientious?

How far is it right to pursue pleasure?

Nature



APPRECIATION OF NATURE

CULTIVATION OF A LOVE FOR NATURE

OBTUSENESS



*"Nature forces on our heart a Creator;
a history; a Providence"*

LESSON XXIV

NATURE

IF we rightly open our minds to the influences that surround us, there is nothing in the universe that does not furnish its lesson. From every person, every event, every relation and experience, we may gather something that will enrich our lives. Among these influences Nature holds first place. Science tells us there is reason to believe that man issued from Nature by a long process of development. It is certain that physically and mentally man's life is so bound up with the life of Nature that the two are inseparable. Nature sustains his body, shelters him in his home, furnishes fabrics for his clothing and "turns the wheel which fashions them into things of beauty and of use." Art takes Nature for its model; in her science discovers its truths; and from contact with her in the tilling of the soil, the first sign of civilization, arise the virtues of patience, perseverance, self-denial, self-restraint, endurance, and a will to work, which lie at the foundation of all human progress. To the seeing eye and the understanding heart Nature is full of wonder and charm, and, explain it as we may, the contemplation of her grandeur, majesty, or

beauty as seen in earth, sky and sea, touches the dull-est mind. That great interpreter of Nature, Ruskin, says: "There are few who do not receive, and know that they receive, at certain moments strength of some kind, or rebuke, from the appealings of outward things; and that it is not possible for one to walk across so much as a rood of the natural earth, with mind unagitated and rightly poised, without receiving strength and hope from some stone, flower, leaf or sound, nor without a sense of a dew falling upon him out of the sky."

"To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

The wonderland of nature is open to every one who **Appreciation** is willing to give eye and mind to the **of Nature** training of observation. If we form the habit of observing, the world steadily widens and grows in wonder and mystery until it becomes not only an intimate friend but a constant source of surprise and delight, an ever new and inexhaustible resource. It is possible to cultivate the love of Nature. We can place ourselves in contact with her most impressive aspects. We can stroll through the silent woods, seek out the haunts of animals that dwell there, listen to the whispers of the forest leaves and the music of the waters and the songs of birds, bask in the sunshine, watch the clouds, behold the glories of a sunset and gaze into the starry skies. If

we keep close to Nature she will draw near to us and reveal to us more and more of her hidden meaning. The more sensitive we become to her influences the more we can realize their wonderful power. The moment we begin to deal with her directly a powerful influence begins to play upon us.

“We grow into the likeness of Nature if we love her.
We are what suns and winds and waters make us.
The mountains are our sponsors, and the rills
Fashion and win their nursling with their smiles.”

There is in Nature an uplifting and purifying power which we can feel better than describe. The silent awe of thick woods and deep glens, the majesty of mountains, the beauty of fields and flowers, of radiant slopes or stretches of forest tinged with living green or blazing with the gorgeous colors of autumn, exert an inexpressibly elevating and refining influence upon character.

We turn again to Ruskin to verify the statement: “The love of Nature is an invariable sign of goodness of heart, and justice of moral perception; in proportion to the degree in which it is felt will probably be the degree in which all nobleness and beauty of character will also be felt; when it is originally absent from any mind, that mind is in many other respects hard, worldly, and degraded; and where, having been originally present, it is repressed by art

or education, that repression appears to be detrimental to the person suffering it."

The poet alone gives perfect expression to this thought :

"Nature never did betray
The heart that loved her; 'tis her privilege
Through all the years of this our life to lead
From joy to joy; for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life
Shall e'er prevail against us, or disturb
Our cheerful faith, that all which we behold
Is full of blessing.

"Therefore am I still
A lover of the meadows and the woods
And mountains; and of all that we behold
Of this green earth; well pleased to recognize
In Nature and the language of the sense
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul,
Of all my moral being."

— *Wordsworth.*

When we neglect to open our hearts to Nature,
Obtuseness obtuseness comes. We may be so engaged in our studies or in our work that we seem to have no time for the contemplation of

Nature; but education without it has no stable foundation, and a life devoted to work alone, without the lifting up and the lighting up that Nature gives, is indeed dull and dreary. It is said that one who is blinded to Nature has "his eyes sealed to vulgar selfishness, and his intelligence crushed by impious care." William De Witt Hyde, in speaking of the penalty consequent upon a lack of appreciation of Nature, says: "Some one asks, 'What is the use of spending your time with the birds among the trees or on the hill-top under the stars?' and we cannot give him an answer in dollars and cents. But the life of man can be no deeper and richer than the objects and thoughts on which it feeds. Without appreciation and love for Nature we can eat and drink and sleep and do our work. The horse and ox can do as much. Obtuseness to the beauty and meaning of Nature sinks us to the level of the brute. Cut off from the springs of inspiration, our lives stagnate, our souls shrivel, our sensibilities wither. And just as stagnant water becomes impure and swarms with low forms of vegetable and animal life, so the stagnant soul which refuses to reflect the beauty of sun and star and sky soon becomes polluted with sordidness and selfishness."

"The four great branches of culture — religion, science, art, and literature — all take their root in the

love of Nature; hence the necessity of stimulating at the first this fundamental root, if there is to be any real depth in any of the branches." — *G. Stanley Hall.*

"The slowly and painfully acquired patience, endurance, and self-surrender which have accompanied the gradual mastery of natural phenomena by man forms the moral foundation upon which society ultimately rests; it is not a complete moral education, but it has made such an education possible; and it has become so much a part of man's soul and life that it binds him to Nature not through his senses only, or through his imagination alone, but by means of that which is deepest and most enduring in himself. The fellowship of the race with Nature survives in each individual in that moral inheritance which is the most precious bequest which we have received from the toiling, suffering, enduring past." — *Hamilton Wright Mabie.*

"To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language; for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings with a mild
And healing sympathy that steals away
Their sharpness ere he is aware."

— *Bryant.*

QUESTIONS

How does Nature teach us a lesson in patience?

How can we learn to appreciate Nature?

What effect has the study of Nature upon character?

Repeat the quotation from Wordsworth.

Read Wordsworth, Ruskin; also Hamilton W. Mabie's
Nature and Culture and *Under the Trees and Elsewhere*.

Art



BEAUTY

PLEASURE A LEGITIMATE AIM OF ART

HOW TO CULTIVATE A LOVE
FOR THE BEAUTIFUL

EFFECT OF UGLINESS

VULGARITY

REFINEMENT



*"Greater completion marks the progress of art,
absolute completion usually its decline"*

LESSON XXV.

ART

NATURE rarely exhibits her perfection in a combined whole. If we subject any natural object to close scrutiny we seldom find it faultless in all its parts. A tree with gnarled and misshapen trunk and branches may have most beautiful foliage. The human face rarely shows perfection in every feature. Few flowers conform to the perfect type. Nature throws out hints, as it were, of perfection in one part or another, and art, making choice of these parts, combines and creates a perfect type. Art has its origin deep in a human want. The heart and the imagination demand gratification, and both seek for more than they can ever obtain. This aspiration, this unfulfilled wish, constitutes the ideal that true art ever seeks to embody. Art elevates our ideals and helps us to a realization of them that we cannot attain without it. Poetry discovers and expresses for us thoughts and feelings and ideas that we could not discover or express for ourselves. Painting reveals to us hidden effects that we ourselves can not see in Nature. Sculpture shows, through perfection of form, a more perfect type of character than our

own unaided imagination can conceive. A divine grace and radiance seem to shine forth from the "Venus of Melos," and when near it one can feel himself in the presence of a charming, dignified, sweet personality. Music takes us beyond the realm of words or color or form, and we transcend our ordinary thought and feeling and are carried into another world. "All inmost things," says Carlyle, "are melodious; naturally utter themselves in song. The meaning of song goes deep. See deep enough, and you see musically; the heart of Nature being everywhere music if you can only reach it. All deepest thoughts instinctively vent themselves in song." Pater says: "The base of all artistic genius is the power of conceiving humanity in a new, striking, rejoicing way—of putting a happy world of its own creation in place of the meaner world of common days."

Beauty has been defined as the perfect embodiment of a perfect idea, when regarded as to its form alone. The perfect idea is truth. It is evident, then, that truth and beauty are so closely associated in art as hardly to admit of separation in thought. The true and the beautiful are exactly coördinate in the world around us, and the pursuit of the beautiful is as legitimate as that of the true. The culture of the love of the beautiful is as essential to our highest perfection and well-being as that of

the love of the true. They stand in the same relation to our moral perfection, and neither of them fully accomplishes its end without the aid and ministry of the other. When we consider that moral perfection exhibits itself, incited by love, in kind and beneficent and gracious acts, we can comprehend the fact that the true, the beautiful, and the good spring from one root.

“The end and aim of art is to give pleasure in the common things of life by giving to them Pleasure a
 beauty of form, pattern, and color, legitimate aim
 or by translating and transforming of art
 the things of nature into the beauty of picture, statue or building. It is the sort of pleasure that is in all elevated things, and appeals to the purest and most intellectual side of our nature. There can be no degradation, no intemperance in the cultivation and indulgence of the artistic sense. The pleasure lies at the root, and is the inspiration of music, poetry, painting, sculpture, and architecture. It is beauty that is sought for in all these; beauty is the source of pleasure we find in them, and without it any manifestation of these great arts is nothing worth. We ask of a musical composition not only that it shall be in strict accordance with all technical rules, but also that it shall enchant us with the beauty of its melody; we ask not only that a poem shall be written in faultless language and rhythm, but that it

shall appeal with a higher beauty to the heart. There must be a soul of beauty in the picture, the statue, the building, as well as in the musical composition and the poem; and then by them we shall be made to feel the highest pleasure of which our nature is capable—a pleasure which stirs the intellect through the senses, and through them the heart.”

In beginning with art we must walk humbly. We cannot at once appreciate the highest works of art, and perhaps it will never come within our possibilities to do so.

How to cultivate a love for the beautiful or for art

Most of us must content ourselves by learning through Nature and through such instruction as comes within our reach something of symmetry and proportion and relation of parts, something of harmony of color and of propriety and use, and apply this knowledge to the things about us and make them as attractive as we know how. Our homes, our gardens, our places of work, our clothes, the pictures on our walls, the decorations of our rooms—all must have some form, which must be either beautiful or ugly: beautiful if it accords with Nature and helps her; ugly if it is discordant with Nature and thwarts her. It cannot be indifferent. Knowing the close association of beauty with truth and goodness, we can understand that we have a duty in the matter of beautiful surroundings, and realize how much happiness and sweetness will be brought into our lives by

fulfilling this duty. In this way we can cultivate our love for the beautiful and fit ourselves to appreciate art in its higher forms, and although we may make slow progress, this duty will not prove wearisome, because beauty will ever tempt us on.

The true, the beautiful, and the good, each has its opposite in the false, the ugly, and the bad. As beauty with its associates, the true and the good, ministers to our highest, purest, and safest pleasure, so does ugliness, with its associates, degrade us and make our hearts cold, sordid, and selfish. We grow into the likeness of our surroundings, and when we see only the ugly and the false, our souls become of like nature. Shakespeare has said of music what is applicable to all art and beauty:

Effect of ugliness

“The man that hath no music in himself,
Nor is not mov'd with concord of sweet sounds,
Is fit for treason, stratagems, and spoils:
The motions of his spirit are dull as night,
And his affections dark as Erebus,
Let no such man be trusted.”

Vulgarity is a lack of capacity for the enjoyment of the beautiful. It is content with what is common and gross. A vulgar person is blinded to all the finer things of life. He has no lofty aspirations, and consequently is in the descending scale that leads to the low and the sensual.

Vulgarity

Vulgarity cannot conceal itself. It shows in the home by slovenliness or by tawdry and inappropriate decorations; in gaudy dress; in sham jewelry; in cheap pictures; in rude manners; in coarse and incorrect language. The vulgar person shuts himself out from all that is precious, and suitable, and lovely, and thus misses the charm of life.

The greatest benefit we can receive from beauty is in its relation to culture or to the development and shaping of character.

Refinement of character

In order to fulfill the chief end of living we need to know what are the ideals we are to select, where to find them, how to prove them. Character manifests itself in bodily movement, in voice, in word, in thought, in feeling, in purpose and endeavor, which again express themselves in all that outwardly belongs to us — our dress, our home, our surroundings. It is a knowledge of the beautiful that unfolds to us the principles and rules by which we are to select and use all these outward materials in which our characters form themselves, and that tells us how to embody them freely, gracefully, and well in these outer forms. With this knowledge we shall not only know how to clothe our whole physical environment with that beauty which sky and field and flower suggest, but shall also be able to interpret the masterpieces of art, which make permanent and present for our contemplation the forms and features of ideal

manhood and womanhood, the deeds of great men, the struggles of heroes, and all that is high and noble and beautiful. The character made fine and refined by the love of beauty will exhibit itself not only in the virtues but in all the graces of life.

“One should contrive every day to look at a beautiful picture, to hear some good music, and if possible to speak a few sensible words.” — *Goethe*.

“Simplicity and plain dealing in the material of household goods will lead us a long way in the direction of taste.” — *Crane*.

“Truth and good are one
And beauty dwells in them, and they in her,
With like participation.”

— *Akenside*.

“And beauty born of murmuring sound
Shall pass into her face.”

— *Wordsworth*.

QUESTIONS

Why is a study of art desirable, or at least, a study of the works of art?

Prove that beauty and truth are the same.

If opportunities are small how may we cultivate a love for the beautiful?

What is a frequent result of coarse and uncomfortable surroundings? Show that this is a social question.

How does vulgarity show itself?

Can there be perfect beauty of countenance with a hard, cold soul back of it?

Read *Three Years She Grew*, by Wordsworth; also *Art and the Formation of Taste*, by Lucy Crane.

Reading



CHOICE OF BOOKS

NOVEL READING

THE READING OF POETRY

SPECIAL READING FOR THE YOUNG

WHAT NOT TO READ

THE TRUE SERVICE OF READING



*"The love of books is a love which requires neither
justification, apology, nor defence"*

LESSON XXVI

READING

IN a previous lesson we have referred to the fact that it is sometimes difficult to choose our associates. In school, or in work, we are often thrown with people whom we would not seek out as companions. But there is a companionship that we may choose and that will always be of great profit to us; it is the companionship of good books. If it is impossible for us to associate with people of true worth, if we cannot get near to men of energy to see how they work, or to men of thought to catch their spirit and method, or to the refined in mind and manner to feel their charm, we can seek the companionship we need in books. The universal distribution of books at the present day makes it possible to choose this kind of companionship. Says Charles Kingsley: "Except a living man, there is nothing more wonderful than a book! — a message to us from the dead — from human souls whom we never saw, who lived perhaps thousands of miles away; and yet these, on those little sheets of paper, speak to us, amuse us, vivify us, teach us,

comfort us, open their hearts to us as brothers." Wordsworth says: .

"Books, we know,
Are a substantial world, both pure and good;
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow."

There is nothing that helps in the formation of a reading habit so much as the cultivation of a feeling of the friendliness of a book. With the growth of this feeling one will soon learn to seek certain books for the solace they afford in loneliness and misfortune as well as for the knowledge they bring of the most precious thoughts of the great and good. As each book becomes a friend and companion the world grows broader and more beautiful. Petrarch said of his books, which he looked upon with great affection: "I have friends whose society is extremely agreeable to me; they are of all ages and of every country. It is easy to gain access to them, for they are always at my service, and I admit them to my company and dismiss them from it whenever I please. They are never troublesome, but immediately answer every question I ask them. Some by their vivacity drive away my cares, while others give fortitude to my mind, and teach me how to restrain my desires and to depend wholly upon myself." "In my study," quaintly said Sir William Waller, "I am sure to converse with none but wise men; but abroad, it is im-

possible for me to avoid the society of fools." Sir John Herschel called books the best society in every period of history. "Give one an affection for good books," he says, "and you place him in contact with the wisest, the wittiest, the tenderest, the bravest, and the purest characters that have adorned humanity."

Nowadays, when "of the making of books there is no end," the choice of what we shall read

becomes a matter of prime importance. Choice
of books

Before their judgment has become mature the young should go to parent, friend, or teacher competent to advise in this respect. Or if there is no one to advise, one may know the good books from the bad, just as he knows people, by reputation.

It is not necessary to read every new book as it comes from the publisher in order to ascertain its value. An author worth reading very soon gets a reputation. Especially is it better for the young to wait for the general verdict upon a book than to learn what the book is by reading it. It is said that "one should find his way in the literary world as he learns geography, by maps, and not by first-hand explorations." Emerson says, "Never read any book that is not a year old. Never read any but famed books"; and Lowell tersely says:

"Reading new books is like eating new bread ;
One can bear it at first, but by gradual steps he
Is brought to death's door of a mental dyspepsy."

Ruskin offers the following pertinent advice to beginners in reading books: "It is of the greatest importance to you, not only for art's sake, but for all kinds of sake, to keep out of the salt swamps of literature, and live on a little rocky island of your own, with a spring and a lake on it, pure and good. I cannot, of course, suggest the choice of your library to you, for every several mind needs different books; but there are some books which we all need, and assuredly, if you read Homer, Plato, Æschylus, Herodotus, Dante, Shakespeare, and Spenser as much as you ought, you will not require enlargement of your shelves to right and left of them for purposes of perpetual study."

One of Emerson's definite rules in regard to reading is: "Never read a book that you do not like." This is sound advice provided one's interest always coincides with what is best, but it is dangerous advice to the young when given in an unqualified statement. If a taste for good reading has been acquired it is safe to follow Emerson's counsel, but a better rule is: Read what is best for you, what will teach you something; read to know and to think. Interest is necessary, but one must have a deeper motive. Reading has come to be a serious consideration in life, and it should be conducted on rational principles and with resolute firmness. If one does not become interested in one writer on a certain subject

he should try another, who perhaps by a characteristic style will appeal to him and rouse the needed enthusiasm. A book, to be useful, need not be dry-as-dust in diction. One should read somewhat in the way of discipline. The dangerous tendency is to read for so-called recreation — that sort of recreation which does not tone up but lets down the mind. This kind of reading is neither educative nor ennobling. It is better to read, sometimes, what is contrary to one's tastes — an essay, poem, biography, or history that may not win attention, which therefore must be given. Every act of application of this kind requires an effort of will and, if for no other purpose, is valuable in that it exercises this faculty.

One should read for general information. It is not creditable at the present day to lack a knowledge of literature; it is like rusticity in manners and dress. Dr. Munger, after enumerating certain requirements in reading simply to fit for society, says: "So much we need to read before our minds are well enough attired for good society; otherwise we must appear in intellectual corduroys and cow-skin."

One should read on various topics. To quote Dr. Munger again: "It is a rich and various world we are in; we should touch it at as many points as possible. The literature that mirrors it is also rich and various; wider even than the world, since it contains the past

and also the possible. Man is coördinated to this richness and variety; so far as may be he should draw upon the whole of it, for he needs it all to fill his own mould. I distrust the man of one book, even if it be the best of books, or of one class of books. A lawyer may get no direct aid from reading Tennyson, in pleading cases, but you may more safely trust your case with him, if it be a large one — because the fact of reading such an author indicates that he covers more space in the world of thought. In the recent works of English scholars, whether on natural science, medicine, history, political economy, biography, or theology, you will observe that, without exception, they are wide readers outside of their departments.”

It is well to specialize in some branches of reading. If at school, reading that pertains to subjects of study pursued will broaden one's ideas and render the matter of the text-book more easily understood. To read books of travel gives added interest to the study of geography, and the finest specimens of literature take all the dryness out of grammar and rhetoric. If at work, the farmer, the doctor, the lawyer, must of necessity read much in their own line of performance. The effect of reading upon one's pursuit is not only that one can follow it more intelligently, but that it has a finer value. When one takes his work into literature it grows in dignity.

The kind of book that most attracts the young, and indeed the old also, is the novel. There are novels of science, of adventure, of society, of history, of politics and religion — in fact, almost every topic of any consequence is woven into the novel. The main use of the novel is to unfold character and to depict society. Its value consists in the fidelity of the picture and in the literary charm that invests it. A good novel affords recreation, cultivates sentiment, and broadens one's ideas of humanity. It is therefore well to read novels that portray life as it really is, but it is better not to seek instruction in serious subjects in this diluted form. The mind becomes of the same fibre as that upon which it feeds, and when nourished alone by the "knick-knacks" of literature it grows correspondingly weak. Good advice on this point is: "Treat yourself to a novel as you take a pleasure trip, and because you do it rarely let it be a good one. Having selected your novel with the greatest care, give yourself up to it; lend to its fancy the wings of your own imagination; revel in it without restraint; drink its wine; float on its tide, whether it glides serenely to happy ends or sweeps dark and tumultuous to tragic destinies."

It is hardly within the province of this lesson to furnish a list of novelists, but the names of a few of the best may prove a helpful suggestion to the earnest young reader. The list is by no means full, but the

following names should stand first: Scott, Cooper, Thackeray, Mrs. Stowe, Dickens, George Eliot, Hawthorne, MacDonald, Charlotte Brontë, Miss Edgeworth, Jane Austen, Mrs. Whitney, Bulwer, Kingsley, Black, Howells, Blackmore, Kipling, Stevenson, Mitchell, Mulock, Victor Hugo, Auerbach, Ruffini, and Ebers. A thorough reader of English literature was once asked if he had read a certain popular novel. He replied: "I only read the saints." While there are other good novel-writers besides those mentioned, the above list is thought, by competent judges, to include the "saints" among this class of literary craftsmen.

It is said that the reading of poetry is declining. **The reading of poetry** The world is becoming so matter of fact that it can find neither time nor inclination to read that which deals so largely with imagination. It is to be lamented that so large a part of the world's best literature should be lost to any reader, and that the God-given power of imagination should be slipping away. The poet through his imagination interprets nature for us, but he cannot convey his full meaning to us unless we have the imagination to appreciate and feel the beauty and the power that lie hidden in it. There is only so much meaning to us in the poets, or in nature and art as a whole, as there is in us a soul to receive their meaning. Imagination gives wideness to our thoughts, it raises the tone of

our mental activity, it furnishes us with lofty ideals, it gilds the recollections of the past and the anticipations of the future. It lights up the whole horizon of thought as the sunlight flashes along the mountaintops and lights up the world. It would be but a dreary world without that light.

Aside from the cultivation of the divine gift of imagination, the reading of poetry is soothing and restful, like music. This is not altogether due to the poet's high thought, but partly to the rhythmic phraseology. It is as if we were being played upon by a master, and all the keys and strings in us that were harsh and discordant were falling into tune. One of the best influences associated with the reading of poetry lies in the possibilities of expression that verse gives to the man of noble thought. Having, as Ruskin says, that "piercing, pervading" insight into truth that imagination furnishes, the few words into which any great experience of the soul may be condensed by the poet can be more effectively phrased in verse than in prose. How much better we remember a couplet, or even a single rhythmical line than any prose epigram or aphorism!

There is every reason why we should cultivate a love for poetry. It is elevating, ennobling, impressive. As in prose reading, great care should be taken in the selection of what poetry we shall read. The safest rule is to read only the standard poets

until a thoroughly formed taste enables us to discriminate between poetry that is real and poetry that is worthless.

“Cultivate the poetical side of your nature. Do not say that because your life is spent in work you have neither need nor opportunity to read poetry. On the contrary the very prosiness of your ordinary avocation is a potent reason why you should correct it by the refining and broadening influences of judicious poetical reading. You are something more than a mere hard-working machine. After a hard day’s work, the reading of a single inspiring poem may do more to rest you, and to sweeten toil, than a dozen hours of the unintellectual torpor which so many mistake for rest.”

Young people sometimes think they must have a special kind of book written for their particular age. This may be a good thing for very young children, but when authors write with a view to getting down to the capacity of the young, when the real reading age comes, usually write what is of small profit to be read. Attractiveness of style may be desirable, but diluted ideas are a delusion. Hugh Miller, in relating how he formed a reading habit, says that he went directly from “rudimental” books to the masterpieces of all ages — “Old Homer,” he says, “writes admirably for little folk, especially in the *Odyssey*.”

Special reading
for the young

With what power, and at how early an age true genius impresses! I saw even at this immature period that no other could cast a javelin with half the force of Homer."

Robert Collyer says: "Do you want to know how I manage to talk to you in simple Saxon? I will tell you. I read Bunyan, 'Crusoe,' and Goldsmith when I was a boy, morning, noon and night. I took to these as I took to milk. When I was thirteen years old I could not go home for the Christmas, and was feeling very sad about it, when an old farmer came in and said, 'I notice thou's fond o' reading, so I brought thee summat to read.' It was Irving's *Sketch Book*. I went at it and was 'as them that dream.'"

Instances of this kind might be multiplied to show that young people do not require the mental food of babes. They should read only the best writers, taking care to ascertain what subjects are within their comprehension. One great aid to the young in the "selection of reading is to remember authors. Emerson said: "Read only famed books." One must know the names of authors to know who are the "famed." Moreover it savors of ignorance and rusticity not to know.

"It is of paramount importance," said a learned man, "to acquire the art not to read." Do not read immoral literature. One who indulges in this kind

of reading reads himself into moral darkness. "There is something peculiarly destructive in that knowledge of evil which comes through a book, or a picture. The direct sight and sound of it do not so wound and blast as does that apprehension of it gained by reading. It thus seems to get into the mind, where it intrenches itself in the imagination, turning this noblest faculty into a minister of perdition."

What not to
read

There is a class of books not positively immoral, but positively lacking in every element of true literature. The world is flooded with these pointless, insipid, trashy volumes, and unfortunately they find readers. It might appear that such writings would be harmless — since they are so light in character. Their harmfulness is the one positive quality they possess. They injure the mind. They have an uneducative effect. They lower the tone of the intellect and unfit it for what is worthy to be read.

Especially are there many stories and novels that come under the above description. "Such books do not hold the mirror up to nature, nor to society, nor to the real currents of human thought; they mirror the distorted notions of very conceited persons of very shabby principles who find it easier to write down their own vaporings than to study nature and society." When this kind of reading is steadily persisted in, it not only weakens the fibre of the

mind but induces a low standard of taste in everything else.

It may be asked what are the criterions of a bad book. Robert Collyer has well answered this question: "If, when I read a book about God, I find that it has put Him farther from me; or about man, that it has put me farther from him; or about the universe, that it has shaken down upon it a new desolation, turning a green field into a wild moor; or about life, that it has made it seem a little less worth living; or about moral principles, that they are not quite so clear and strong as they were when this author began to talk; then I know that, for me, it is a bad book. It may chime in with some lurking appetite in my own nature, and so seem to be as sweet as honey to my taste, but it comes to bitter, bad results. If the book I read shall touch these first great things at all, it shall touch them to my profit or I will not read it. Right and wrong shall grow more clear, life in and about me more divine; I shall come nearer to my fellows, and God nearer to me, or the thing is a poison."

"When I consider what some books have done for the world, and what they are doing, how they keep up our hope, awaken new courage and faith, soothe pain, give an ideal life to those whose homes are cold and hard;

The true
service of
reading

bind together distant ages and foreign lands, create new worlds of beauty, bring down truths from heaven — I give eternal blessings for this gift, and pray that we may use it aright, and abuse it never.”
—*James Freeman Clarke.*

“The choice of books is not the least part of the duty of a scholar. If he would become a man, and worthy to deal with manlike things, he must read only the bravest and noblest books—books forged at the heart and fashioned by the intellect of a god-like man.”—*January Searle.*

“I love my books as drinkers love their wine,
The more I drink, the more they seem divine;
With joy elate my soul in love runs o’er,
And each fresh draught is sweeter than before!
Books bring me friends, where e’er on earth I be—
Solace of solitude, bonds of society.

“I love my books! They are companions dear,
Sterling in worth, in friendship most sincere;
Here talk I with the wise in ages gone,
And with the nobly gifted in our own;
If love, joy, laughter, sorrow please my mind,
Love, joy, grief, laughter, in my books I find.”

—*Francis Bennoch.*

QUESTIONS

How may we select our books?

Is it better for young people to specialize in regard to subjects of reading or not?

At what age did your love for reading take possession of you?

What kind of books should we not read?

What should be our general line of reading when in school?

Why is it well to read good poetry?

Character Building

By C. S. Coler, M. S.

Cloth, Price, \$1.00

What we want to appear in character, we must put into our schools. If, as teachers and parents, we permit selfishness, dishonesty, and sham in children, we need not be surprised if we see these things in society and in the world.—
From the Author's Preface.

Contents

- I. Aims in Character Building
- II. Psychology of Character Building
- III. Ethics of Character Building
- IV. Methods in Character Building
- V. Growth in Character
- VI. Habit, In Relation to Character Building
- VII. Study, In Relation to Character Building
- VIII. Education, In Relation to Character Building
- IX. The Parent, In Relation to Character Building
- X. Character and American Citizenship
- XI. Inspiring Thoughts and Helps

The following subjects have been carefully considered by the author: Discipline, Acquisition, Assimilation, Appreciation, Aspiration, Expression, Consciousness, Will Power, Conscience, Duty, Methods of Teaching, Habit, and Moral Instruction.

Several teachers have ordered copies for their pupils—others have used it as a text-book in the class-room. One teacher ordered twenty-four copies to present to her graduating class.

Dr. W. H. Scott, Professor of Ethics and Psychology in Ohio State University, Columbus, O., in commenting upon the merits of the book, writes: "Your book on 'Character Building' is inspiring. I do not see how an intelligent young person can read it without being lifted into the realm of higher ideas and noble purposes. Every teacher will find it full of help."

HINDS & NOBLE, Publishers

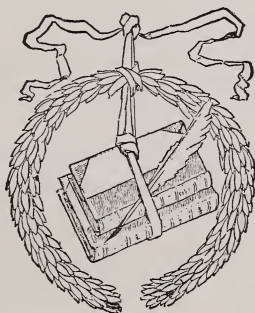
4-5-6-12-13-14 Cooper Institute

New York City

School Books of All Publishers at One Store

Hinds & Noble's

Publications



Cooper Institute
New York

Commencement Parts. "Efforts" for all occasions. Orations, addresses, valedictories, salutatories, class poems, class mottoes, after-dinner speeches and days national holidays, class-day exercises. *Models* for every possible occasion in high-school and college career, every one of the "efforts" being what some fellow has *stood on his feet* and actually delivered on a similar occasion—not what the compiler *would* say if he should happen to be called on for an ivy song or a response to a toast, or what not; but what the fellow himself, when his turn came, *did* say! **\$1.50.**



New Dialogues and Plays. Life-like episodes from popular authors like Stevenson, Crawford, Mark Twain, Dickens, Scott, in the form of simple plays, with every detail explained as to dress, make-up, utensils, furniture, etc., for school-room or parlor. **\$1.50.**

College Men's 3-Minute Declamations.

Up-to-date selections from live men like Chauncey Depew, Hewitt, Gladstone, Cleveland, President Eliot (Harvard) and Carter (Williams) and others. New material with vitality in it for prize speaking. *Very popular.* **\$1.00.**

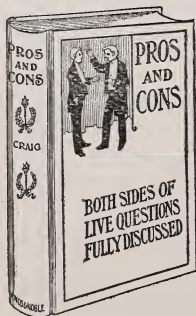
College Maids' 3-Minute Readings. Up-to-date recitations from living men and women. On the plan of the popular College Men's Declamations, and on the same high plane. **\$1.00.**

Pieces for Prize Speaking Contests. **\$1.00.** *Nearly ready.*

Acme Declamation Book. *Single pieces and dialogues.* For boys and girls of all ages; all occasions. Paper, 30 cts.; cloth, 50 cts.

Handy Pieces to Speak. *Single pieces and dialogues.* Primary, 20 cts.; Intermediate, 20 cts.; Advanced, 20 cts. *All three for 50 cts.*

Pros and Cons. Complete debates of the affirmative and negative of the stirring questions of the day. *A decided hit.* This is another book invaluable not only to high-school and college students, but also to every other person who aspires to converse engagingly on the topics of the day. Our foreign policy, the currency, the tariff, immigration, high license, woman suffrage, penny postage, transportation, trusts, department stores, municipal ownership of franchises, government control of telegraph. *Both sides* of these and *many other questions* completely debated. Directions for organizing and conducting a debating society, with *by-laws* and *parliamentary rules.* **\$1.50.**



New Parliamentary Manual. By H. C. Davis, compiler of "Commencement Parts." **75 cents.** *Nearly Ready.*

Ten Weeks Course in Elocution (Normal Reader). With numerous and varied selections for illustration and practice. **\$1.25.**

- Character Building.** Inspiring suggestions. \$1.00.
- Mistakes of Teachers** corrected by common sense (the famous *Preston Papers*). Solves difficulties not explained in text-books which daily perplex the conscientious teacher. \$1.00.
- Best Methods of Teaching in Country Schools** (Lind's), \$1.25.
- Page's Theory and Practice of Teaching.** *With Questions and Answers.* Paper, 50 cts. Cloth, \$1.00.
- Psychology Simplified for Teachers.** Gordy's well-known "New Psychology." Familiar talks to teachers and parents on how to observe the child-mind, and on the value of child-study in the successful teaching and rearing of the young. *With Questions on each Lesson.* \$1.25. *Twenty-sixth thousand!*
- The Perceptualist.** Hamilton's Mental Science, rev. ed. \$2.
- Smith's New Class Register.** The best of record books. 50 cts.
- Likes and Opposites.** Synonyms and their Opposites. 50 cts.
- Letter Writing.** Newhandy rules for correct correspondence. 75c.
- Punctuation.** Hinds & Noble's new Manual. Paper, 25 cts.
- New Speller.** Hinds & Noble's new graded lists of 5000 words which one *must* know how to spell. 25 cts.
- Craig's COMMON SCHOOL Questions with Answers.** \$1.50.
- Henry's HIGH SCHOOL Questions with Answers.** \$1.50.
- Sherrill's New Normal Questions with Answers.** \$1.50.
- Quizzism and its Key** (Southwick). \$1.00.
- Moritz' 1000 Questions.** For the Entrance Examinations to the New York High Schools, the New York Normal College, the College of the City of New York, St. Francis Xavier's College, West Point, Annapolis, and the Civil Service. 30 cents.
- Answers to same.** 50 cents.
- Recent Entrance Examination Questions.** For the New York Normal College, the College of the City of New York, St. Francis Xavier's College, Columbia College, the High Schools, Regents' Exam's, West Point, Annapolis, and the Civil Service. 30 cents.
- Answers to same.** 50 cents.
- How to Prepare for a Civil Service Examination,** with recent *Examination Questions and the Answers.* 560 pages, \$2.00. Abridged Edition, **without questions and answers,** 50 cents.
- How to Become Quick at Figures.** Enlarged Edition. \$1.00.
- Bad English.** Humiliating "Breaks" corrected. 30 cts.
- Composition Writing Made Easy.** *Very successful.* Five Grades, viz.: A, B, C, D, E. 20 cts. each. *All five for 75 cts.*
- 1000 Composition Subjects.** 25 cents.
- U. S. Constitution in German, French, and English,** *parallel columns,* with explanatory marginal Notes. Cloth, 50c; paper, 25c.
- Bookkeeping Blanks** at 30 cts. per set. Five Blank-Books to the set. Adapted for use with any text-book—Elementary, Practical, or Common School. *Used everywhere.*—Price, 30 cts. per set.
- Object Lesson Cards** (Oliver and Boyd). 48 Cards, 13 x 20 inches. \$28.00.
- Lessons on Morals** (Dewey) 75 cents. *In preparation.*
- Lessons on Manners** (Dewey) 75 cents. *In preparation.*

Dictionaries: The Classic Series. Half morocco, \$2.00 each.

Especially planned and carefully produced to meet the requirements of students and teachers in colleges, and high schools. Up to the times in point of contents, authoritative while modern as regards scholarship, instantly accessible in respect to arrangement, of best quality as to typography and paper, and in a binding at once elegant and durable. Size 8x5½ inches.

French-English and English-French Dictionary, 1122 pages.

German-English and Eng.-Ger. Dictionary, 1112 pages.

Italian-English and English-Italian Dict., 1187 pages.

Latin-English and English-Latin Dictionary, 941 pages.

Greek-English and English-Greek Dict., 1056 pages.

English-Greek Dictionary. Price \$1.00.

Dictionaries: The Handy Series. "Scholarship modern and accurate; and really beautiful print." *Pocket edition.*

Spanish-English and English-Spanish, 474 pages, \$1.00.

Italian-English and English-Italian, 428 pages, \$1.00.

New-Testament Lexicon. *Entirely new.* \$1.00.

Up-to-date in every respect—typographically, and lexicographically. *Contains a fine presentation of the Synonyms of the Greek Testament, with hints on discriminating usage.*

Liddell & Scott's Abridged Greek Lexicon, \$1.20.

White's Latin-English Dictionary, \$1.20.

White's English-Latin Dictionary, \$1.20.

White's Latin-English and Eng.-Lat. Dict., \$2.25.

Completely Parsed Caesar, Book I. Each page bears *interlinear* translation, *literal* translation, parsing, grammatical references. *All at a glance without turning a leaf.* \$1.50.

Caesar's Idioms. Complete, with English equivalents. 25 cts.

Cicero's Idioms. As found in "Cicero's Orations." 25 cents.

Shortest Road to Caesar. Successful elem. Latin method. 75 cts.

Hossfeld Methods: Spanish, Italian, German, French, \$1.00 each. Keys for each, 35 cts. Letter Writer for each, \$1.00 each.

German Texts, with Footnotes and Vocabulary:—Wilhelm Tell, Neffea's Onkel, Minna v. Barnhelm, Nathan der Weise, Emilia Galotti, Hermann und Dorothe. *Six volumes, 50 cts. each.*

Brooks' Historia Sacra, with 1st Latin Lessons. Revised, *with Vocabulary.* Price 50 cents. This justly popular volume, besides the Epitome Historiæ Sacræ, the Notes, and the Vocabulary, contains 100 pages of elementary Latin Lessons, making it practicable for the teacher, without recourse to any other book, to carry the pupil quickly and in easy steps over the ground preparatory to a profitable reading of the Epitome Historiæ Sacræ.

Brooks' First Lessons in Greek, with Lexicon. Revised Edition. Covering sufficient ground to enable the student to read the New Testament in the Greek. Price 50 cts.

Brooks' New Virgil's Æneid, with Lexicon. Revised Edition. Notes, Metrical Index, Map, *Questions for Examinations.* \$1.50.

Brooks' New Ovid's Metamorphoses, with Lexicon. Expurgated and adapted for mixed classes. With Notes, and *Questions for Examinations.* Price reduced to \$1.50.

Hinds & Noble's Hebrew Grammar, \$1.00.

ANT.: aid, befriend, cover, defend, protect, resist, shelter, shield, support, sustain, uphold, withstand.

attack, n. SYN.: aggression, assault, encroachment, incursion, infringement, intrusion, invasion, onset, onslaught, trespass.

ANT.: defense, repulsion, resistance, retreat, submission, surrender.

attain. SYN.: accomplish, achieve, acquire, arrive at, compass, earn, gain, get, grasp, master, obtain, procure, reach, secure, win.

ANT.: abandon, fail, forfeit, give up, let go, lose, miss.

attainment. SYN.: accomplishments, acquirements, information, progress, wisdom.

ANT.: genius, inspiration, intuition.

attempt, v., SEE *endeavor, v.*

attempt, n., SEE *endeavor, n.*

attend. SYN.: accompany, care, consort, follow, heed, imply, involve, listen, mind, notice, observe, serve, wait on.

ANT.: abandon, desert, disregard, exclude, forsake, leave, neutralize, wander.

attendant, SEE *accessory.*

attention. SYN.: care, circumspection, consideration, heed, industry, notice, observation, regard, study, vigilance, watchfulness.

ANT.: absence, abstraction, carelessness, disregard, distraction, inadvertence, indifference, remission.

attestation, SEE *testimony.*

attire, SEE *dress.*

attitude. SYN.: pose, position, posture.

attract. SYN.: allure, charm,

dispose, draw, entice, fascinate, incline, induce, influence, invite, prompt, tempt.

ANT.: alienate, deter, disincline, estrange, indispose, repel.

attraction, SEE *love.*

attractive. SYN.: alluring, agreeable, amiable, beautiful, captivating, charming, engaging, enticing, fascinating, interesting, inviting, pleasant, tempting, winning.

ANT.: deformed, deterring, disagreeable, forbidding, loathsome, repugnant, repulsive, ugly, unattractive, uninteresting.

attribute, v. SYN.: ascribe, assign, associate, charge, connect, impute, refer.

ANT.: deny, disconnect, dissociate, separate, sever, sunder.

attribute, n. SYN.: property, quality.

ANT.: being, essence, nature, substance.

audacity. SYN.: boldness, effrontery, hardihood, rashness, recklessness, temerity.

ANT.: calculation, caution, diffidence, foresight, forethought, inadventurousness, self-preservation, timidity.

augment. SYN.: add, amplify, broaden, dilate, enlarge, expand, extend, increase, stretch out, swell.

ANT.: contract, curtail, diminish, lessen, narrow, reduce, restrict.

augur. SYN.: betoken, bode, divine, forebode, foretell, portend, predict, presage, prognosticate, prophesy.

ANT.: assure, calculate, demonstrate, determine, establish, insure, make sure, prove, settle, warrant.

augment. SYN.: awful, dignified,

Sample copy will be sent for inspection if desired.

A NEW SPELLER

5,000 COMMON WORDS
ONE SHOULD KNOW HOW TO SPELL

Price, 25 Cents

Contents

Words Met in General Reading and Used in Ordinary Conversation
Words of Similar Pronunciation, but of Different Spelling and Meaning
Words often Confounded either in Spelling, Pronunciation or Meaning
Words Spelled the Same, but Differently Accented
Terminations often Confounded
Rules for Correct Spelling
Rules for Capitalization
Rules for Punctuation
Words used in Business
General Abbreviations
Proper Names
Table of Diacritical Marks, etc.

In cases of introduction we will deliver this book at 20% discount = 20 cents net per copy—and will take in exchange Spellers in use and make reasonable allowance for them. Ask us questions.

HINDS & NOBLE, Publishers

4-5-13-14 Cooper Institute New York City

Sample copy will be sent for inspection if desired.

Lessons on Manners

Adapted to
Grammar Schools, High Schools
and Academies

By Julia M. Dewey

Author of "HOW TO TEACH MANNERS" and "ETHICS FOR
HOME AND SCHOOL."

Cloth, 160 pages.

Price, 75 cents.

List of Contents

- Lesson I—Manners in General.
- Lesson II—Manners at Home.
- Lesson III—Manners at School.
- Lesson IV—Manners on the Street.
- Lesson V—Manners at the Table.
- Lesson VI—Manners in Society.
- Lesson VII—Manners at Church.
- Lesson VIII—Manners Toward the Aged.
- Lesson IX—Manners at Places of Amusement.
- Lesson X—Manners in Traveling.
- Lesson XI—Manners in Places of Business.
- Lesson XII—Manners in Making and Receiving
Gifts.
- Lesson XIII—Manners in Borrowing.
- Lesson XIV—Manners in Correspondence.

*Price for introduction, 60 cents. Will take other works on
Manners in exchange, and make a generous allowance for
them.*

Hinds & Noble, Publishers

4-5-6-12-13-14 Cooper Institute

New York City

German

Texts

With

Vocabularies

and explanatory footnotes printed on good paper, bound in cloth, price 50c per volume. The following texts are now ready: Schiller's Wilhelm Tell, Schiller's Der Neffe als Onkel, Lessing's Minna von Barnhelm, Lessing's Nathan der Weise, Lessing's Emilia Galotti, Goethe's Hermann und Dorothea, Schiller's Jungfrau von Orleans (*in press*), Schiller's Maria Stuart (*in press*). Others in preparation.

What texts will you read next term? Would you be interested to see any of the above? Correspondence invited.

HINDS & NOBLE, Publishers

4-5-6-12-13-14 Cooper Institute

New York City

School Books of All Publishers at One Store

A Text-Book on Letter-Writing

CLOTH—75 cents Postpaid—I65 PAGES

Believing that the social and business career of our youth demands that as much attention should be bestowed upon Letter-Writing in our schools, as upon Grammar, Orthography, Penmanship, and other elementary studies, we have published a text-book showing the correct structure, composition, and uses of the various kinds of letters, including business letters. There have been added classified lists of abbreviations, foreign words and phrases most frequently used ; and important postal information.

Our endeavor has been not only to produce just the book to guide the youth and the adult in social correspondence and the business man in commercial letter-writing, but also to provide the teacher with a text-book that can with confidence be placed in the hands of the pupils, boys and girls, to be studied by them like a text-book on any other subject for class recitations. That our book has been carefully planned for this purpose, and the matter conveniently arranged for class-room work, the following list of the CONTENTS bears evidence :

Part I.—LETTERS, NOTES, AND POSTAL CARDS.
KINDS OF LETTERS. Social, Domestic, Introductory; Business, Personal, Official; Miscellaneous; Public, or Open. Postal Cards.
STRUCTURE OF LETTERS. Materials; The Heading, The Introduction, The Body, The Conclusion, Folding, The Superscription, The Stamp. Type-writer Correspondence.
THE RHETORIC OF LETTERS. General Principles, Special Applications. Style and Specimens of Social Letters; of Business Letters; of Notes.

Part II.—ORTHOGRAPHY AND PUNCTUATION.
RULES. For Forming Derivatives, etc.; For Capitals; For Punctuation; Special Rules.

Part III.—MISCELLANEOUS.
Classified Abbreviations; Foreign Words, Phrases; Postal Information.

To teachers we will send postpaid at 20% discount one examination copy with a view to introduction, if this leaflet is enclosed with the order.

HINDS & NOBLE, Publishers of

How to Punctuate Correctly, Price 25c.
Likes and Opposites (Synonyms and Antonyms), Price 50c.
Composition Writing Made Easy, Price 75c.
Bad English, Price 30c.

4-5-13-14 Cooper Institute, New York City.
Schoolbooks of all publishers at one store.



Books for your Library



No Private School, High School or College Library is complete without having on its shelves one or more of the following books for its students to refer to.

Teachers are ordering many of these books for their own personal use.

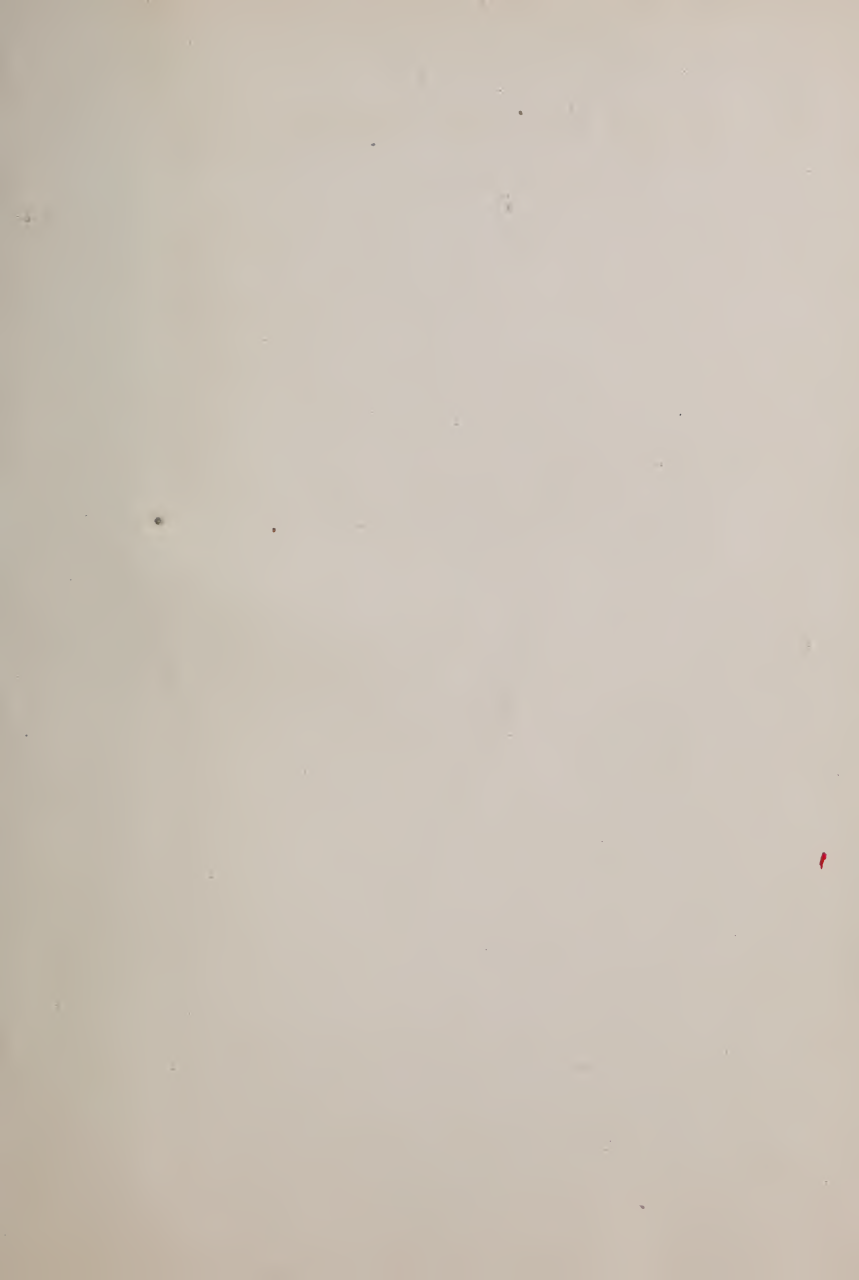
| | |
|--|--------|
| Mistakes in Teaching (Preston Papers)..... | \$1.00 |
| Craig's New Common School Question Book, with Answers..... | 1.50 |
| Henry's New High School Question Book, with Answers..... | 1.50 |
| Gordy's New Psychology..... | 1.25 |
| Mackenzie's Manual of Ethics..... | 1.50 |
| Lind's Best Methods of Teaching in Country Schools..... | 1.25 |
| Page's Theory and Practice of Teaching..... | 1.00 |
| Character Building (Coler)..... | 1.00 |
| A Ten Weeks' Course in Elocution (Coombs)..... | 1.25 |
| Commencement Parts (Valedictories, Oration, Essays, etc.).... | 1.50 |
| Pros and Cons (Both Sides of Important Questions Discussed)... | 1.50 |
| Three Minute Declamations for College Men..... | 1.00 |
| Three Minute Readings for College Girls..... | 1.00 |
| Pieces for Prize Speaking Contests (Craig & Gunnison)..... | 1.00 |
| New Dialogues and Plays (Gunnison)..... | 1.50 |
| Classic French-English, English-French Dictionary..... | 2.00 |
| " German-English, English-German Dictionary..... | 2.00 |
| " Italian-English, English-Italian Dictionary..... | 2.00 |
| " Latin-English, English-Latin Dictionary..... | 2.00 |
| " Greek-English, English-Greek Dictionary..... | 2.00 |
| Handy Spanish-English, English-Spanish Dictionary..... | 1.00 |
| " Italian-English, English-Italian Dictionary..... | 1.00 |
| Shortest Road to Caesar (Jeffers)..... | .75 |
| How to Prepare for a Civil Service Examination..... | 2.00 |
| How to Become Quick at Figures..... | 1.00 |
| Likes and Opposites (Synonyms and Antonyms)..... | .50 |
| Hinds & Noble's New Letter Writer..... | .75 |
| Quizzism and Its Key (Southwick)..... | 1.00 |

We will send postpaid, subject to your approval, any of the books on this list upon receipt of the price. Mention "Books for your Library" when you write us.

HINDS & NOBLE, Publishers

4-5-6-12-13-14 Cooper Institute

New York City



DEC 5 1899

LIBRARY OF CONGRESS



0 029 822 357 0